

# REFORMED CHURCH MESSENGER



**BOOK NUMBER**

**PHILADELPHIA, PA.**

**What Will She Read ?**

VERY MUCH WILL DEPEND UPON WHAT OUR CHILDREN READ

**PHILADELPHIA, NOVEMBER 28, 1929**



## ONE BOOK A WEEK

### WHAT ROMAN CATHOLICS REALLY BELIEVE

I frequently receive letters asking if I can direct the writers to a true, judicial, authoritative statement of the beliefs of the Roman Catholic Church and the grounds of those beliefs. I have generally referred them to a book published thirty years ago by Bishop Spalding. During the last two years I have had occasion to refer to "As Man to Man," by Conde B. Pallen, which is a series of imaginary dialogues between a Catholic and his Protestant friends wherein he meets their objections and misunderstandings by presenting the true position of the Catholic Church. This is a very readable book in most popular and colloquial style—a book for those who are not of scholarly mind. But at least a book of real, abiding worth, which is a thorough and lucid exposition, as well as an apologetic, of the whole faith and doctrine of the Catholic Church has appeared from the press of The Macmillan Company which will supersede all others and which has already become a classic in Europe. It is "The Spirit of Catholicism" by the professor of Catholic Theology in the University of Tuebingen, Germany, Karl Adam. It has already run through five editions in Germany, and now the excellent translation by the Master of St. Beriet's Hall, Oxford, Dom Justin McCann, makes it available for English and American readers.

The University of Tuebingen is one of the few universities in the world which maintains both a Protestant and Catholic faculty of divinity. Professors from both faculties often give lectures open to the whole University. This book consists of 13 lectures and the fact that they were evidently delivered with the purpose in mind of presenting the beliefs of the Catholic Church to Protestants makes them especially valuable to the Protestant reader.

er. They are written with a simplicity and lucidity that would not be necessary for those reared in the Catholic Church, and, let me say, they are written with a sweetness of temper and in such a beautiful spirit that not even the most antagonistic mind could take offense. "Do you want to know what Catholics really believe?" we can hear Professor Adam asking. "Well, here it is in its fullness and truth." I heartily recommend it to anyone who really wants to know just what the Roman Catholic Church holds and teaches.

The main subjects dealt with in these chapters are as follows: Christ in the Church; The Church the Body of Christ; Through the Church to Christ; The Foundation of the Church in the Light of the Teaching of Jesus; The Church and Peter; The Communion of Saints; The Catholicity of the Church; The Church Necessary for Salvation; The Sacramental Action of the Church; Catholicism in its Actuality.

There are two fundamental theses in these lectures that every Protestant reader should carefully note if he wants to understand the Catholic position. The first is this: That Christ and the Church are one and can never be regarded separately. Perhaps it is right here that Protestantism and Catholicism are furthest apart, for sacramentalism and orders and the rest are implications of this view of the Church. Here are Professor Adam's exact words: "Christ the Lord is the real self of the Church. The Church is the body permeated through and through by the redemptive spirit of Jesus. So intimate is this union of Christ with the Church, so inseparable, natural and essential, that St. Paul in his Epistles to the Colossians and Ephesians explicitly calls Christ the Head of the Body. As the Head of the Body Christ makes the organism of the Church whole and complete. And Christ and the Church can no more be regarded separately than can a head and its body."

The other fundamental grows out of this belief that the Church and Christ are one. It is that Christianity cannot be identified with primitive Christianity, not even with the Gospel of Christ, any more than

the great oak can be identified with the acorn from which it sprang. There is no mechanical identity, it is an organic entity. "And we go further and say that thousands of years hence Catholicism will probably be more luxuriant, more manifold in dogma, morals, law and worship than the Catholicism of today." Professor Adam is continually coming back to this: Because the Church is Christ, it speaks as He spoke, unerringly, and with the same authority, and when it proclaims a new dogma it is the same as if He spoke. The Church stands in the world as He did, the centre and repository of all spiritual truth, and just as He gathered up out of Judaism all there was of spiritual value and reality and fulfilled it, so the Church, which is Christ present, gathers up into itself all the spiritual experience found anywhere in the world at any epoch, and transmutes it into Christianity. All spiritual authority resides in the Church—not in Bibles, not in individual experience, not in reason—in the Church which is Christ Himself. All books, all societies, all philosophies and systems, all civilizations may come and go, the Church and the Church alone goes on, immutable, unshaken, unperturbed, the impregnable home of all souls who are inside her arms, because Christ is in her bosom as Mind and Heart and Soul just as His presence is in the tabernacle on the altar of every Church—the eternal Light.

Protestants who want to take time to read this book will never be in doubt as to what the Catholic Church teaches and will find every page a stimulating challenge to more carefully examine the grounds of his own belief, for there is a very rapidly growing and well directed Catholic propaganda going on. Books are coming every month from the pens of such men as Chesterton, Belloc, Bazin and other well known writers, aimed especially at commending Catholicism to Protestants, and the Anglo-Catholic group in the Episcopal Church holds practically the Roman position on everything except the Primacy of Peter.

—Frederick Lynch.

### CONCERNING THE PEARSON WILL

Considerable interest having been expressed in the will of the late Professor George C. Pearson, of Smithburg, Md., it is certain that friends of Hood College will be glad to know of the generous and thoughtful consideration given by Professor Pearson to that institution.

After providing for certain relatives during their lifetime, he has designated that \$15,000 be given to Hood College, of Frederick, Md., "the same to be used for the establishment of a professorship in the Bible to be known as the 'Eleanor S. Pearson Professorship,' in memory of my mother. This fund shall be paid to the treasurer of the Board of Directors of Hood College, to be safely invested by them at as high a rate as is consistent with safety, the interest thereon to be applied to the expense of maintaining such professorship. It is recommended that the incumbent of this professorship shall be a man of approved views as to the Bible and religion, who in addition to his duties as teacher shall serve as chaplain of Hood College to direct its chapel services, its Sunday vespers, and such other religious services as may from time to time be arranged."

The wisdom of this provision is quite apparent, and is in line with the interest already expressed by Professor Pearson in endowing a prize of \$25 to be awarded on the basis of a knowledge of the text of the Bible. This prize was won in 1929 by Emma Mae Gabel, of Boyertown, Pa. It is probable that other funds, either undesignated or designated for this professor-

ship, will be given to Hood as the years go by.

There is a strong department of Bible at Hood at present, but the addition to its head of the duties of chaplain, in charge of chapel and vesper services, will be of inestimable benefit to the institution in future.

—Jos. H. Apple.

### THE MISSION HOUSE

Whilst snow has been falling round about us, Wisconsin has not yet had a snowfall. We are not anxious for this. However, it is a comfort to know that should there be a heavy snow here this winter, the County Board is prepared to keep the roads open; as our County Commissioner told us a few days ago, "At no time should you be blocked in for more than 8 or 10 hours, for if we have the men, we can keep the roads open."

Student Clarence Schmidt preached a most acceptable sermon on the Reformation in Immanuel Church Nov. 17. This service was conducted in German, and our young brother mastered the language splendidly.

It is a sad spectacle to drive through the country these post-autumn days, and to see the wonderful trees being stripped of their leaves, and the brush of its foliage. Are we not much like that?—How often our lives are clipped of all that is beautiful and good. The blast of sin can destroy all beauty and character, but thanks be to God, there's a springtime coming. There is not only an abundant

but a resurrected life in Jesus Christ, if we Christians look for the resurrection.

Mr. Albert Kletsch, who a short time ago sent us \$15 from his meager salary of school teaching, has done the same thing this month. What a wonderful example of loyalty, and how we all might profit if we say, "Others can oftentimes use that which we have to better advantage than we for ourselves," for that is the thought which Bro. Kletsch expresses in his gift.

Soon we shall be able to hear our novices in the Seminary preach their faculty sermon. What a sacred moment, the first sermon, and what a joy this should be to the Church, that through its ministry and helpfulness, it makes it possible for young men to step up and out into the real ministry of Jesus Christ. A class of 6 will be graduated this year.

The Indian School at Neillsville is in reality a fruit of the Mission House, as it is the product of the ministry of one of our Mission House graduates, Dr. Stucki. We rejoice at the occasion of the dedication of the new school building, and congratulate Supt. Benjamin Stucki on the fine work done by him and his associates, and the interest manifested by the Woman's Missionary Society and other organizations and members of the Reformed Church. The dedication took place Nov. 17.

A warm welcome to the Pacific Coast was extended by the president of the Portland, Oregon, Classis, Rev. Mr. Lienkaemper. In his letter he says, "We are glad you are coming, and no doubt your

(Continued on page 27)



Published every Thursday at  
The Schaff Building, Fif-  
teenth and Race Streets,  
Philadelphia, Pa.

# Reformed Church - Messenger -

(FOUNDED IN 1827)

The Board of Christian Education of the Reformed Church in the United States, the Rev. Henry I. Stahl, D.D., president; the Rev. C. Clever, D.D., president emeritus; the Rev. C. F. Kriete, D.D., vice-president; the Rev. Paul J. Dundore, Ph.D., recording secretary; Milton Warner, treasurer; the Rev. Paul S. Leinbach, D.D., executive secretary.

**SUBSCRIPTIONS:** Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 15th and Race Streets, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

The REV. PAUL SEIBERT LEINBACH, D. D., Litt. D., *Editor-in-Chief*

The REV. A. S. BROMER, D. D., *Associate Editor and Secretary of the Department of Business and Real Estate*

**Departmental Editors:** The REV. THEO. F. HERMAN, D.D., The REV. CHARLES E. SCHAEFFER, D.D., Mrs. H. W. ELSON, The REV. THOS. W. DICKERT, D.D., Miss ALLIENE S. DE CHANT, Miss GRETA P. HINKLE, Mr. ALBERT DAWSON, The REV. PH. VOLLMER, D.D., Dr. W. EDW. RAFFETY.

**Editorial Contributors:** DR. NOLAN R. BEST, DR. FREDERICK LYNCH, DR. WILLIAM E. BARTON, DR. JOHN ANDREW HOLMES.

**Business Department:** GEORGE W. WADNER, *Circulation Manager*; Miss L. M. HARRIS, *Office Subscription Manager*.

The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

**ADVERTISING RATE:** Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 325 North Thirteenth Street, Philadelphia, Pa. All other communications should be addressed to FIFTEENTH AND RACE STREETS, Philadelphia.

Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

## EDITORIAL

### THE READING HABIT

Most parents are careful of the food that goes on the dining room table, but are *recklessly and almost criminally negligent of the food that goes on the library tables*. They guard carefully the health of their children's bodies, but bestow little or no thought on the care of their minds. No poison must pass their lips, for that might bring sickness, doctor's bills, perhaps death—and that would mean inconvenience and sacrifice, and perhaps sorrow and bereavement. But they let intellectual poison lie around unlabelled, unprotected, perhaps sugar-coated, which robs the mind of its sanity, and the soul of its honor and purity, and results finally in spiritual death.

*What people read is as important as what they eat.* "As a man thinketh in his heart, so is he," and what a man thinks depends in a large measure on what he reads. Much of our shallow thinking is the result of our shallow reading. We rely mainly upon the newspapers for our information. For the most part they are one-sided and partisan, and so our judgments become warped and prejudiced.

The secular press should in all cases be supplemented with a religious periodical. How can one know the truth about Prohibition, preparedness, war, peace or religion and the Church when he reads only the daily newspaper?

But the reading habit means more than the skimming of the ephemeral periodical literature of the day. In books alone one can find that scholarly, painstaking and exhaustive treatment of any great subject, that gives a man wisdom and understanding. Reading books, therefore, many books, large books, books containing the *knowledge and wisdom of the ages as well as of the present time*, must become the habit of every man who can have any right to the claim of being educated.

This habit should be formed early in life. Doctors of the soul are agreed that good habits can not be formed too young. They can be made automatic and habitual in the child. Then the nervous system can be made one's ally instead of one's enemy.

*Introduce your children to great books.* You may do them a greater service than if you introduced them to

great men. To make a friend of a great book may mean more even than to make a friend of a great man, for books outlive men, and they never go back on a friend.

If a single generation could be trained to read, could be made to acquire the reading habit in any worthy meaning of the phrases, a great forward step would have been taken in the building of a new and better world. A generation that will feed its mind and soul on truth will mean a virile and achieving generation, while a generation that will live on intellectual filth will mean a decadent civilization and a perishing Church. —CHARLES E. CREITZ.

\* \* \*

### OUT OF TOUCH—AND UNINFORMED!

"Partners uninformed as to the main branches of their own partnership business; farmers who do not know where their own line fences run; soldiers out of contact with their comrades over the next hill—of such are the workers in God's vineyard, the partners in the great missionary enterprises, the enlisted soldiers of the Cross, who rob themselves of the weekly visits of our *Lutheran Church Herald*."

And this fine way of putting it by our contemporary can be repeated word for word by the MESSENGER for Reformed Church folk. Are you planning to observe Church Paper Day in real earnest on Dec. 8? To be truly *Reformed*, you must be *informed*. Shall we not league together for an informed Church? Shall we not bring all our homes into the circuit, so all may get the benefit of the current of our denominational life and activity? Is it not a pity that so many are "out of contact with their comrades over the next hill?" Sometime, when Protestants wake up (if they ever do), the necessity of having the Church paper in every Church home will not only be recognized and acknowledged, but *it will be "attended to."* This awakening cannot come too soon. Must things become worse than they are now before we strive to make them better?

\* \* \*

### THE HOUSE-GOING MINISTER

The late Dr. Cuyler, for many years pastor of the Lafayette Ave. Presbyterian Church, Brooklyn, is reported



to have coined the following maxim: "*The house-going minister will have a Church-going people!*" Like all maxims, it may not always hold good; but it is too true and too important to be ignored.

It is claimed at the present time that the average minister is too busy in his study, and in caring for other parochial affairs, to find time for making calls on his people. "Too busy" about what? If the calling encroaches upon study hours, does not the minister, even of slight experience, know that there is no better place to be working out sermons—helpful sermons—than in the homes of his people, where he is coming into vital contact with their needs, and learning how he may best meet those needs from the pulpit? The writer of this brieflet has had nearly sixty years of preaching, and he is aware that some of his most helpful sermons leaped to his mind and heart as he was coming to grips with his people in their homes. Let me relate one experience to make the argument concrete.

One morning word came to him that a little boy who had just begun to come to the Sunday School had fallen into the canal and drowned. His family had no other connection with the Church, but the minister felt it to be his duty, and also his privilege, to go at once to that stricken home and endeavor to help the broken-hearted parents. He expressed his tender sympathy and pointed to One whose sympathy was more tender, and whose comfort was more helpful. In a few weeks that heart-broken mother came before the Church officers to offer herself as a candidate for membership in the Church. In the ensuing conversation she said, among other things, "I have just found out that I have a soul to save!" Of course that is an exceptional experience, but it strikingly illustrates the fact that it is worth while to be "watching for souls" in an intimate way that is impossible in the pulpit; and how many sermons had their source in that vital experience!

How many discourses are aimed at nothing, and *hit the mark!* It is so easy to generalize, to utter commonplaces, to beat around the bush; but is it wise? What is the purpose of preaching anyway? Is it to spin out fine theories, to find and speak beautiful words, to utter great orations? Is it not rather *to move the hearers to nobler action, to bring them closer to God, to awaken their slumbering souls?* And how can the preacher know what the condition of his people is except as he gets close to them, as can only be done in pastoral visitation?

Dr. Cuyler's maxim is sound: in these days of empty Churches the best and surest way to fill them, and incidentally make the preacher really helpful, is for him to show himself friendly and charged with kindly sympathy in their homes.

—G. S. R.

\* \* \*

### "INDISPENSABLES" FOR MINISTERS

It is probably true that there is no subject on which the doctors do not disagree. When it comes to listing the qualifications of a successful Christian minister, the variety of opinions is astounding. Probably general consent will be given to the proposition, however, that the fundamental requirement is *a Christian character in which the graces of strength and winsomeness are happily combined.* Some men whose integrity and sincerity of purpose are unquestioned nevertheless are burdened with an unfortunate disposition, an unpleasant, harsh, overbearing or unsocial temper, which unfits them for any position of leadership, especially in the care of souls. Others, alas, whose geniality and agreeableness are much in evidence, are too weak to command and maintain the high regard of those among whom they live, because of some basic defect in the rugged, stalwart virtues of consistency and reliability. Strength and beauty are to be joined not only in the sanctuary, but also in the character of the ambassadors of Christ.

From a somewhat different angle, and taking a sterling character for granted, Dr. Henry Van Dyke of Princeton makes a thoughtful contribution to the consideration of the proper qualifications of a good minister. In his judgment there are *at least four "indispensables,"* and he defines them thus:

"He should have enough Greek to read his Bible intelligently; he should have enough English to deliver his message clearly and persuasively; enough history to know what the Church in the world means; enough of human nature to understand what men and women really are. Other things will be useful: personal hygiene to keep his body fit; arithmetic to keep his accounts straight; voice-training to keep him from 'minister's sore throat', and good manners to make him a welcome guest everywhere.

"Do our seminaries give their students the four indispensables and at least some of the other things? Does their spirit promote honest thinking, brave speaking, tolerance, manliness, love? Then, and only then, they are worth all they cost, and more. They train good servants for the highest of all services. What is that? Simply to help men and women think and feel and act according to Christ Jesus, our Divine Saviour, the chief among ten thousand and the one altogether lovely. It is a bad sign that some of our theological schools no longer require Greek. How can you call a minister educated unless he knows the language in which the New Testament is written? You might as well claim competence for a sea-captain who could not read the compass, or a surgeon ignorant of anatomy. The ministry will regain influence by being more intelligent. If a boy feels called to be a preacher, the call will make him eager to study harder than ever. A high purpose is no excuse for mental laziness. The calling is of God, but the training must be of himself."

If you want to read a truly helpful little book on the essential elements of the Christian ministry, we unhesitatingly commend the recent lectures of that lovable Methodist Bishop, Wm. Fraser McDowell, entitled *Them He Also Called* (Abingdon Press, 234 pp., \$1.). He considers the minister as a preacher, a citizen, an educator, a literary man, a man of the market-place, a partner in science and industry, and a man of international mind. Such a study may also be regarded as one of the "indispensables."

\* \* \*

### "WHY PLAY IN THE MUD?"

You and I have been given as our birthright many gifts. We can use them as we will. Some of us will seek to improve them and in that improvement reach to a newness of life. Others of us may choose to misuse or to abuse them. Then, the gifts die and our lives are emptied, day by day.

Think of your gift of mind. Is it growing? Are you eager to see the far horizon? Are you wanting to know what lies beyond the blue? Do you thrill when you try to follow to the distances where the growing minds have gone? The capacity of the mind is undreamed, untried. We know only a little, the best of us, of the earth and of nature. And, beyond that, there is the Infinite and the Supernatural. Does not the littleness of your mind urge you on to make it greater? Wonders call from every shelf and beg you to be read. What histories are being written today! Biographies, dramas, poems, novels, great things, lie ready to your hand.

Or, are you content with your little mind and the narrow life it makes you lead? Are you content to fill up its waste places with the little thrills that are manufactured by other little minds? What flood of little print gluts shelf and stand! What poor stuff crowds the stall! What tawdry cheapness clutters up the table! It is tragedy to think of the many little minds which make demand for so great a cheap supply.

"What shall we read?" Ask the Librarian, she knows. The book column in your morning paper tells you. Your magazines have fine reviews. Your school teacher knows. The MESSENGER knows. Have you ever asked your Pastor? He knows.

*Why play in mud when you can model in marble?* You use the same energy, the same time—and the cost is just the same. It seems to me that just a bit of reason will point us to the reading of that which is good. That good must make our gift of mind the richer which in turn will bring us life the wider, fuller, freer.

—CLEMENT W. DeCHANT.



### A MONUMENTAL VOLUME

It has just been our privilege to make a rather detailed study of the noteworthy volume of 572 pages commemorating the Tercentenary Year (1928) of the Reformed Church in America. Rarely has an event in American Church history brought forth a book to compare with this in completeness or attention to detail. Obviously it was a labor of love for the Chairman of the Tercentenary Committee, the Rev. Dr. Edgar Franklin Romig, pastor of the Middle Collegiate Church, New York City, who prepared the book, and we may be pardoned for feeling some special pleasure and pride in the fact that the author is a son of our own denomination, who has been highly honored in the Dutch Church and has given abundant evidence that all the distinctions accorded him are well deserved.

Mingled with the wealth of historical data there are more than fifty illustrations of exceptional interest and value, and all the incidents and lessons of the 300th anniversary of the founding of the first Church in New Netherland (now New York) and the beginning of organized religious life under the Reformed (Dutch) Church in America, are set forth with meticulous care and a degree of artistry which lends no little fascination to the story. It is evident that no expense was spared in making this volume truly worthy of so important an event in the life of our sister communion. Though many of the phases of the book may be called denominational, there is much to inform not only the members of other Christian Churches, but also every student of American history. The price of the book is only \$3, and it is distributed by the Board of Publication and Bible School Work, 25 E. 22nd St., New York. Dr. Romig is to be congratulated on rendering so notable a service and the Reformed Church in America is to be felicitated on being so fortunately served. We are particularly grateful for the inclusion of the Tercentenary Pageant, prepared under the direction of the Pageant Committee, of which Mrs. Romig was chairman. All in all, here is a fine example of how to do it.

\* \* \*

### REPENT YE!

One of our good friends has just written us as follows: "I would like to see a Symposium on this question: *What will cause modern men to repent?*" Is life all privilege and confectionery? Is there no foil for the beauty and no bass for the oratorio? One of our most eminent religious leaders, giving a report of the Jerusalem Conference, presented the one Christian motive as that of sharing our blessings and benefits with others. What surprised me was that the element of fear was eliminated entirely. There was no certainty of authority, no imperative, no law or commandment, no hell of any sort."

This seems to us a timely proposal. It recalls the old story of the preacher of long ago who, upon beginning his work in a new charge, took the subject of "Repentance" and continued discussing it from Sunday to Sunday until some of the officers protested and asked him whether he wouldn't please change the subject. He replied, you remember, that he wouldn't think of changing the subject until the people gave evidence of having repented.

If the celebration of the 1900th anniversary of Pentecost is to have real practical value, must we not begin again where the heralds of the new gospel began 1900 years ago: "Repent ye!" It is quite evident the mood of repentance is decidedly uncommon today. Our condemnation is that we are *so well satisfied with ourselves*. There is little evidence of spiritual travail. How seldom men and women around us are crying out, "What must I do to be saved?"

The MESSENGER therefore challenges its thoughtful readers to contribute to such a Symposium as has been suggested, on "What Will Cause Modern Men to Repent?" For the best letter of not more than 500 words on this subject received by the Editor before Christmas we will pay a prize of \$10, with book prizes for the second and third best. But primarily not for prizes, but for the sake of doing good, and as a means of aiding

the Church toward clearer thinking and more helpful activities in the Pentecostal year, we covet your co-operation in making this Symposium truly helpful.

\* \* \*

### "THINGS THAT REMAIN"

We are greatly indebted to our able contemporary, *The Baptist*, for this excellent statement of a situation that requires plain speaking: "In the name of science men are playing fast and loose with religion. We challenge the game. They tell us that the facts of religion must submit to the scientific method of investigation. We submit, gladly. Then they say that science is limited in its range to space-time measurements; that religion as a system of values is not subject to such measurement; therefore science cannot even recognize religion; it can discover nothing to warrant religious belief or the religious way of life. Thus, having demanded that religion be scientifically investigated, they arbitrarily exclude it from the field of science and call it essentially unscientific. The method of science, they say, is that of an ordered experimental quest for facts, their relations and uses. But when we invite attention to the facts of religious experience, we are calmly and arbitrarily told that these facts have no standing as material for a scientific quest. Again we challenge the game. If science is essentially an ordered experimental investigation of facts, apply the method impartially to all of the facts of human experience, including religion. If it is limited to space-time measurements, frankly recognize its limitations as a mere fraction of common sense, and cease to make pronouncements upon religion in its name. *If the interpretation of the universe by spiritual and social values is not as valid and reliable as its interpretation by tapeline and test-tube, then common sense is foolishness and science itself is nonsense.*"

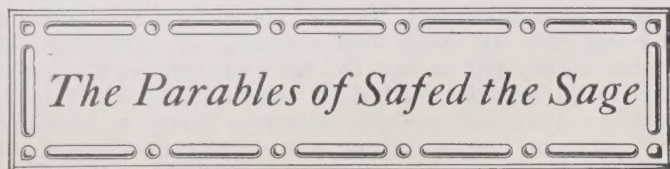
In line with the above attitude, the pseudo-scientists are not hesitating to sneer at even the most valuable and inspired books on religion issued in our time. Such classics as "What Do We Mean By God?", by Cyril H. Valentine (Macmillan, \$2); and "The Present Crisis in Religion," by Dr. W. E. Orchard (Harper, \$2.50), are referred to as "desperate apologetics." Perhaps there is some force in the counsel that theologians would do a great service to religion if they would return to the gods of religion and let philosophers and scientists play with their metaphysical toys. Too often, writers on religion present to us a God who has little religious reality and may properly be regarded as a compound of "dialectical fancy-work." Scientists may truthfully reply to the challenge of *The Baptist* that they are not the only sinners.

However this may be, it is a joy to emphasize the constructive value of such a book as that just issued by Macmillan's, *Things That Remain*, by Dr. Carl E. Grammer, (219 pages, \$1.75). Dr. Grammer, who has been both a successful teacher of theology and pastor, and is now rector of St. Stephen's Church, Philadelphia, is recognized by those who know him both as a devout believer and a thinker of the first rank. One naturally expects from him the optimism of an unfaltering faith, which recognizes frankly all the difficulties but is enabled to see the sun shining behind the darkest clouds. His wide acquaintance with modern thinking, both in the fields of philosophy and science, gives weight to his judgments. In these scholarly Bolen lectures he brings us *just the sort of reassuring message which meets the needs of the Christian heart in a confused and perplexing time*. Dr. Grammer finds, in the face of all the testings of criticism and skepticism, that the really vital things have not been shaken. Not only does man himself emerge from the crucible with all his essential attributes intact, but philosophy has neither invalidated the effect of arguments for the existence of God nor made belief in the personality of God unreasonable. He believes in a Heavenly Father Who not only knows us, but also loves us, sympathizes with us, and helps us. The chapter on "The Personality of God" is peculiarly satisfying. What is even more surprising is the fact that in the final chapters of this stimulating volume, Dr. Grammer finds not only that inspiration abides, but also a ra-



tional belief in Providence, in Miracles, in Mysticism. The smart Alecks of our day may be "too clever" to pay much attention to such arguments as the author adduces, but we may question their ability to dispose of them. Here is a meaty book, that will richly repay your serious study.

\* \* \*



### THE PARABLE OF THE ADEQUATE SHEKEL AND THEN SOME

The Little Sister of the Daughter of the Daughter of Keturah came unto me, and thus she spake:

Grandpa, my ee-lowance is only Ten Pence a week, but when I get back to school it is to be Fifteen. And now, behold, the Fourth of July cometh, and all my ee-lowance hath been spent. And I have no money wherewith to buy Fireworks.

And I said Inasmuch as the Declaration of Independence is celebrated with more or less regularity once in every Year, and the time is at hand, I think a special Appropriation in excess of the ee-lowance may not be unreasonable. How much dost thou desire?

And she said, May I have a Shekel?

And I said, A Shekel is an Whole Lot of Money, and groweth not on Every Bush. However, if thou will get through the Great and Glorious Fourth with Ten Toes

and Ten Fingers and other things in Proportion, it may be that a Shekel can be produced.

So I gave her a Shekel, and she set forth to buy her stock of Fireworks.

Now when she came to the place where Fireworks were sold, and beheld what was there, she discovered that the greater part of the Explosives were things she did not know anything about and would have been properly afraid to fire. So she bought One Package of Lady Firecrackers, Also she bought three Sparklers, which may be had at three for Five Pence, and which may be held in the hand and make Little Stars that do not burn the hand.

Then she considered how she would light all that she had bought, and when she learned that there was a Special Sale of Matches that day, she bought a Caddy of Six Boxes.

Then she walked home with her Big Box of Matches and her Little Paper Bag of Fireworks in one hand, and in the other hand, which was Very Wet, she held the Nickels and Dimes and Pence that were her change.

And it was something to make one Smile very gently to see her and observe the Proportion. For she said, If there be any Matches left, they shall be for Mother. And in her Extravagance she had not been wholly Selfish; for that is not her Nature.

Now the Great and Glorious Fourth arrived, and the Little Sister of the Daughter of the Daughter of Keturah fired her Lady Crackers by day, and her Sparklers by night, and was Happy and Content. For the Shekel had proved adequate and Then Some. And I thought that God doeth well to teach us that sometimes we can get as much Fun out of a situation if we save a part of our Shekel and add to our ee-lowance.

## BOOK NUMBER, MESSAGES

### WHAT IS A GOOD BOOK?

By Florence C. Evemeyer, Los Angeles

Long ago Solomon said, "Of the making of books there is no end." In the time of Homer and in the infancy of all nations the poem expressed the current thought; in Addison's, the essay; in Shakespeare's, the drama; in Jefferson's, the political tract; in Jonathan Edwards', the sermon; in this day facile pens and vivid imaginations are pouring out novels to express the thought of our age. The novel cannot be cried down, for it has been wisely said, "The man who fights the spirit of his age is foredoomed to a knock-out."

This fact established by literary authority offers the Church an opportunity in assisting the people who may desire some help in discriminating what books they shall read. Common sense has advanced in that we no longer identify innocence with ignorance nor do the best thinking people feel the necessity for "experience" for their sophistication. In this new position it is also noted that the moral tags have been taken out of the printed page. These changes have come in an epoch when the world and his wife are bidding terrifically for the bulwarks of life through insidious and noble influences.

Books do indeed form the mind and furnish many with their standards of life. Books define the taste of the individual and modify or strengthen morality, not so much in explicit thought and direct action as unconsciously. To reach the court of the heart and to approach the altar of a man's soul is perhaps the greatest thing in the world. If this can be done through

the novel, and we know it can, there should be a quest for the best in the selection of books.

The passing of restraint in so many quarters has brought us both good and evil results. While there is an outspokenness of vulgarity and worse, there is also an outspokenness that does not lower the tone of the author nor cultivate it in the reader. The directness has done much good in favor of sincerity. In looking over the books of the day, the titles and subject matter cause wonder. Commercial pull, neurotic eruptions, the youth wishing to appear blasé all have their motivation in modern productions. The physician and the psychiatrist seem better prepared to handle some things—physiological abnormalities as in the "Well of Loneliness"—though beautifully written, surely the curiosity of the laity is played upon for commercial returns. The knowledge of disagreeable facts cannot harm us in any presentation if we hold fast to the spiritual. "It matters not how deep a gulf we plunge into provided we rise out of it with a quickened sense of the noble possibilities of human nature"—an intellect quickened, a soul sweeter by truer sympathy with men and women and more alive to help.

Morality has slants. Literary folk broadly and rightly say it must not be narrowed down to one aspect of life. "A novel may be above reproach in its love affairs and yet be a thoroughly immoral book, for immorality includes the whole of life," says a prominent librarian. What then shall determine the morals of a book?

(1) A book that leaves us worse than

it found us. Stories that stir up race prejudice and hatred, novels that glorify the lust for wealth, books that enthrone passion over principle even to exalting it as a rule of life.

(2) A book that confuses right and wrong. A book can do this without offending the taste, yet be immoral on this ground. Modern fiction pictures life real. In real life morals are implied. Are the inherent qualities of the mind and the tone of the mind in which the reader is found prepared to draw the best implications?

(3) A book is immoral when it presents impossible psychology, morbidity, or falseness to facts in life. Such books may not appeal to our worst selves and they may not fail to discriminate between right and wrong, yet be untrue. The over-stimulation stuff is not wholesome character building material. Especially in adolescence should extreme care be taken. The test for this period is—does the book lead to right actions and does it form the judgment? If so, put no limit on the thrill.

(4) Books are immoral when they are bolted down one after another "just for the story." That type of reading makes the reader incapable of continuous thinking. It destroys the ability for sustained mental effort. Such helter-skelter modes, together with the goody-goody type more common in earlier days, is worse than the audacious and really wicked book; for minds thus enfeebled and relaxed are not robust enough to meet the realities, to say nothing of the perils, of life.

The main test of a book is a personal one. How does it affect me? Ruskin says, "The sense to a healthy mind of being



strengthened or enervated by reading is just as definite and unmistakable as the sense to a healthy body of being in fresh or foul air." But it must be taken into consideration that minds differ, and what is hurtful to one is not so for another. Morality not only varies in persons, but in ages. What is good in one generation does not seem so to another; hence morality must be relative, not absolute.

A good book stimulates thought, quickens our sense of humor, gives us deeper insight into men and women, a finer sympathy with our fellows and a firmer belief that they have power to realize the divine ideal. This we say is a good book, but secular literature has its limitations. Only the Bible has power to quicken the will. The Bible reaches deepest into the soul—and impels it to action. In the literature of the world the Bible towers in divine strength like a mountain mid foothills, for it gives life its highest meaning. The Book of Books is the crown of knowledge.

### CHOOSE YOUR READING WISELY

By Henry H. Ranck, D.D.

"Anxious to make the 'Messenger' particularly helpful in the way of stimulating our readers to discriminate between the things that are worth while and the things that are not." Ah, Mr. Editor, you are on the right track, touching this reading business. In the matter of the books and papers that are to claim our precious time we must choose wisely; we must cultivate a taste for the very best, especially from the standpoint of moral wholesomeness. In the freedom of modern life we can't have an "Index Expurgatorius" and fence folk out from forbidden fields. We must have a "principle within." It is our only safety.

Voltaire said a century and a half ago: "The world has become ignorant by mere multiplicity of books." What would he say today with the deluge of printed matter rolling upon us from the groaning presses—especially the periodical publications which are apt to devour our time. Much of this is by no means vicious. It has its value. But so much of it is trivial, passing. Let us beware of the tyranny of the transient. This desultory reading gets us nowhere. It is bewildering. We must have a purpose, which for a Christian is a thing clear and unmistakable. Dabbling in this and that is dissipation. Mere "truth hunting," as Wm. James called it, is morally enervating. There are those who are ever-learning and never coming to a knowledge of the truth.

But the alarming feature touching much reading matter is the vulgar and commonplace, the presentation of wrong ideals of life, and the tendency to slip into the suggestive and salacious even in otherwise good books. Look at the magazines on the average news stand—the pictures, the titles of articles. People read them. That's why they are there. The risqué writings of certain Elizabethan authors are not permitted in some public libraries, yet they cannot be worse than some of the stuff one even casually runs into. Let us beware of the peril of pruriency. The moral damage of reveling in unclean thoughts is tragic. Here are the roots of our licentiousness and crime. "As a man thinketh in his heart so is he." The pure in heart see God. They have the vision to discern and the courage to work for the things which make for character and human betterment. "Bishop, did you read that book?" (A notorious recent novel in which a minister is depicted as a vile rotter.) "No, sir; I'm not going to wade through a sewer unless I must in the line of duty and I'm not going to besmirch my soul when I can avoid it."

The Puritan movement in England 300 years ago, with all its shortcomings, was most beneficent for English and American life. It arose out of the wide reading of

the English Bible, newly translated, and the books of kindred spirit by Bunyan, Baxter and others. Our generation has seen a decided decline in this fine rigorous spirit, along many lines. Touching our reading and the theatre, art and life, Lord's Day observance and Church loyalty, let us work and pray for a revival of a sane Puritanism which has the grace and poise not to be puritanic. This spirit choosing the fine and true will ban the baleful books and all things base.

### THE READER'S QUESTION BOX

By Prof. Paul M. Limbert

"Tell me what you read and I'll tell you what you are." Is this an exaggerated claim? Is there a more accurate index to character than what and how much one reads?

#### BOOKS

Suppose there were no books!  
No books to read in cozy nooks!  
No books to fill the hungry mind  
And teach the art of being kind.

No books to while an hour away,  
To link today with yesterday;  
No books to charm us for awhile,  
To bring a tear or lure a smile.

But there are books, praise God above!  
If we have books and we have love  
We can dispense with other things—  
'Tis books, not crowns, that make men kings.

—Ina Brevoort Roberts.

Into a neighbor's home there comes not a single book in a year and only rarely a magazine. The daily newspaper is the only intellectual diet. Business and bridge consume most of the waking hours. Is this family really living?

A friend has adopted a popular weekly magazine as his Bible. He reads it religiously. But he refuses to read books, insisting that he wants relaxation only, and that serious reading must wait until he prospers in business and has more leisure. How much chance is there that he will ever become interested in more than light reading?

The proprietor of a certain news stand where all types of magazines are sold declares that it is chiefly girls who buy sentimental and trashy literature. Boys, he says, are more interested in sporting and scientific periodicals. How generally is this observation true?

The owner of another news stand is a deacon in one of the Churches of the city. He has been prosecuted several times for selling obscene magazines. But he continues to sell them whenever vigilance is relaxed, claiming that he must meet the demand of a certain group of customers. What shall be said about this man's Christianity?

A young man was past twenty years of age before he learned to appreciate poetry. His interest then came from a Sunday School teacher who made a practice of bringing to the class striking poems as illustrations of the lesson. Who can measure the contribution this teacher made to the young man's life?

There are said to be 50,000 tobacco dealers in the United States and only 2,500 book stores. Does this mean that 200 times as much effort is being expended to supply smoke as to develop intelligence?

A survey of the reading interests of a group of young people showed that the sporting page came first when reading a newspaper, the "funnies" next, and world news far down the list. How many other groups would give a similar testimony?

The superintendent of a Sunday School remarked recently that the library of the school is practically dead. Many of the books are old and worn, others are cheap in content. Some are donations from kind friends who wanted to clear their bookshelves. Under what circumstances should a Sunday School continue to provide a library? What kind of books should be in it? Can any Church School afford to be without a workers' library for teachers and pupils? (Suggestions for the selection of fiction, religious books and books for leaders may be gained from "Book Friends of Youth," one of the Christian Quest publications, to be secured from the Board of Christian Education for 15 cents.)

"Books are the windows through which the soul looks out. A library is not a luxury, but one of the necessities of life. A little library, growing larger each year, is an honorable part of a man's history. It is a man's duty to have books." (Henry Ward Beecher.)

Franklin and Marshall College.

### HOW KETURAH SAVED THE SAGE

By Mrs. Paul Reid Pontius

"Friends, friends, friends!  
I have some friends I love."

Thus sang the youngest of Keturah's young hopefuls. And Keturah, in the midst of her maidless rushing wash-day, paused at the enthusiasm of the three-year-old Jean Louise, whose one friend and boon companion was Jean Marie from across the way. "And who are your friends?" inquired Keturah, half quizzically, half playfully. "Why, the little Dutch girl and boy in the red Book House book, and the French girls and boys who sing 'On the Bridge' in the blue book." Then did Keturah take secret joy in that Book House which had so vividly opened the doors of friendship not only to the school youngsters of the household but even to the toddlers who read the pictures.

And somehow, catching the note from the family songster, the electric washer seemed to hum a new tune and Keturah found herself also singing, "Friends, friends, friends!" "Yes, to how many of them can good books introduce us!" mused Keturah; "Friends who are real because they have caught some of our own inner yearnings and too have nobly striven to live up to the ideals we treasure for ourselves and those we love. There is Warren Deeping who has breathed reality into 'Old Pybus' and his grandson and made us appreciate more keenly the doctor of 'Roper's Row.' In strong contrast wanderlust can joyously travel through 'The Romance of Adventure' with Richard Haliburton or tarry on 'Happy Mountain' with Maristan Chapman."

Murmurs from the adjoining sewing room in the Church where the quilters plied their needles and tongues, brought visions of those creations of earlier days which have been given such fascinating and picturesque interpretations in Marie D. Webster's book on "Quilts." And as Keturah traversed the garden hanging up the clothes, a bird from the Church tower flew high in the sky overhead. "Oh," thought she, "another 'Wild Bird' like Maud Diver's Eve, drawn far afield by the dreams of poetic India, her violin singing the song in her soul." Then as the clothes tossed on the line, the winds seemed to flutter through them as through the "Whiteoaks of Jalna" where Mazo de la Roche brought to fuller life those real people of the Canadian soil. "How human, how real are these friends!" thought Keturah. "Yet other writers besides



Honore Wiltsie Morrow can through such individuals reveal to us 'The Splendor of God'."

E'er Keturah realized it, the day's labors drew to a close and the Sage himself returned from the conclave of the learned. Knowing from experience the depressing effect of wash-day on the household, he anticipated restless children and a worn and weary wife, followed by an evening of lonesome solitude instead of the companionship he craved. But to his surprise came the four youngsters eagerly carrying Seymour Loveland's beautiful "Bible Story Book," ready for their evening story. Keturah herself, wreathed in smiles, forestalled his anticipated loneliness with "Weary, am I? Oh, no! You see I have had friends with me all day. True, there is not much leisure time for novel-reading or bridge-parties, but by choosing my fiction carefully, I find real friends when I do delve in literature and they visit with me in my busy moments. You can philosophize from the pulpit or in the halls of the learned, but I find plenty of recreation from the way some of my real friends in books meet their ideals. I feel quite fresh and gay this evening and am ready for either the movies or the fireplace to discover 'Whither Mankind' with Charles Beard and you."

And the Sage himself gave secret thanks that literature is still one means of salvation to mere man.

Leighton, Pa.

### BOOKS—AND THE BOOK

By E. G. Homrighausen

"A book is canned experience," Dr. J. H. Snowden told us in a class room. That crisp and meaningful definition has had a profound effect upon my attitude towards books and reading.

A book is a wonderful thing! Their ubiquitousness and commonplaceness has dulled our minds to their wonder. By a marvelous process the cold and lifeless letter-symbols are made to speak to me of life and lives centuries removed from my own. Through the marvelous instrumentality of sympathetic and wise reading, whereby I decipher the symbols, I may hold living communion with the minds of the race's noble. "A book is a door into the past and into all the accumulated wisdom of the world," the secret passageway into the heart of humanity.

Merely to hold and handle a great book has its effects upon my life. No one needs to tell the 'initiated' to walk silently or talk in whispers, as they stroll through the stacks of the library. For a library, however small, if well selected, is in very truth, a Westminster Abbey, wherein are the memorials of history's great.

Yes, reading is a sacrament. The printed page is but the symbol of the abiding life beyond the letter. Proper sympathy and attitude are required to realize the full possibilities of reading. "Take heed how ye hear," is but another way of saying, "take heed how ye read." Jesus severely criticized the leaders of His day for their lack of ability to read their sacred literature. Not that they did not read sufficiently, but that they did not read discerningly.

In our day when reading material has increased in quantity and much of it has degraded in quality, how shall we read? We must remember that were we to live a hundred years and read continually, we could not even read all the titles of the published books. Besides, what enters the mind is far more important than what enters our mouths. Again, just to read much material is no indication that we are reading wisely or discriminately.

Since our busy lives allow but a little time for reading, and since we must leave the vast mass of material unread, we should read only such material as possesses a soul, high motive, culture, grand

ideals of character. It is amazing how few really great books a minister handles and absorbs. The remarkable wisdom of Lincoln, yes of Jesus, is proof enough that quality of reading, not quantity, is the secret of this problem. A theologian said that the mastery of Schleiermacher's "The Christian Faith" (recently translated), Ritschl's "Rechtfertigung und Versöhnung" (even in English), and Calvin's "Institutes," would qualify anyone to speak with intelligence upon any theological problem.

And yet, "among all the books, the world is agreed there is a Book." Many-volumed—it possesses a remarkable unity. Goethe remarked that this Book becomes ever more beautiful the more we understand it. Yes, he continues, let culture, science, the mind, progress; it will never go beyond the elevation and moral culture

### BOOKS. IN "FORWARD"

I read a book last week.  
The author dipped his facile pen in fire  
And seared raw facts of life into my brain.  
Up from the mire he dragged dark truth  
And flaunted it. He made all youth  
Abnormal, all love lust, and God a jest.  
And, as I read, I knew his soul was warped;  
His mind must know despair, thinking all truth  
Was ugliness laid bare.  
And then I read another book.  
The author sat upon the very throne of Truth  
And used a pen far mightier than a sword.  
He wrote of youth triumphant, clean and fine.  
He wrote of Sin, compassion in each line.  
He wrote of Love—it blossomed like a rose  
Sprung from good soil. He wrote on One  
Giver of that great Trinity of Gifts, Life, Love and Beauty, and when he was done,  
I knew somehow my stumbling feet had trod  
The trail he'd blazed for me to his Friend, God!

—Author Unknown.

of Christianity, as it glistens and shines forth in the Gospels.

This Book contains more life than any other. Prick it at any point and human blood oozes forth pregnant with every phase of human psychology. William Lyon Phelps of Yale, reminds us that we can learn more about human nature in the Bible than by living in New York.

In this Book we find the finest literature combining artistic expression with moral grandeur. Goethe has called Ruth the "loveliest idyll that tradition has transmitted to us." Where is there a "drama of doubt" like Job? Where a short story as unpretentious in its rhetorical qualities, yet so thrilling and swift-moving and complete, as the Prodigal Son? Where is there in all literature a poem of love like the one sandwiched between those two chapters of exhortation, I Corinthians, 13? Where is there a sermon like the Sermon on the Mount? Where is there political philosophy such as that found in Jeremiah and Isaiah? Where are there simple, yet profound, poems like those in the Psalter? Where such simple and fascinating hero stories as those sprinkled through Genesis, Exodus and Kings? An

English poet pronounced the scene so beautifully related in Revelations 7, the most sublime in all literature—and we might add that the whole book is one of the grandest and most majestic dramas ever penned. Who has surpassed the Apostle Paul in letter writing? What bits of oratory, what pastoral prayers, what confessions, what moral essays, what tales of adventure, are within the covers of this Book!

Those who are parents, teachers, ministers, could do nothing more rewarding than create within the plastic minds of youth the desire for good literature, especially for the Book which is the norm of all literature. Needless to say, those who are led to the pages of the Book will discover interesting content—but they will discover beyond the letter the great Author, the Living Word; they will learn that they are reading the autobiography of God. They will not only learn the significance of the old hymn:

"Beyond the sacred page I seek Thee,  
Lord;  
My spirit pants for Thee, O Living Word"—

but the experience of Prof. W. E. Garrison as set forth in this modern poem, will be theirs:

"Softly I closed the book as in a dream,  
And let its echoes linger to redeem  
Silence with music, darkness with its gleam.

"That day I worked no more. I could not bring  
My hands to toil, my thoughts to trafficking.  
A new light shone on every common thing.

"Celestial glories flamed before my gaze.  
That day I worked no more. But, to God's praise,  
I shall work better all my other days,"  
Indianapolis, Ind.

### READING—TO NO AVAIL

By John Leary

In spite of the good advice about reading you will find in the book numbers of the "Messenger," and no matter how devoted you are to the reading of good, informative, and stimulating books and magazines, once in a while it happens that you read and have nothing for your trouble or efforts. Let me illustrate.

Last summer we had occasion to consult Moses Lilien's "Buecher der Bibel," a Jewish Bible illustrated in black and white and published in Germany. Local librarians had not even heard of the work. Happening into the Philadelphia Public Library on the Parkway, we noted a long array of card index files and after some effort in learning the technique of modern indexing, we found a card devoted to Lilien. A blue-coated attendant informed us that the book and reading room were upstairs. We approached the smart bespectacled lady at the desk and asked for a certain number. "Where did you get that number?" she asked. "Downstairs," was the reply. "Well, that's the index of the Library of Congress in Washington. We do not have the work on our shelves." When we attend the next inauguration of another president in 1932 the likelihood is that we shall be privileged to view Lilien's remarkable illustrations of the Old Testament.

A lady of our parish asked her pastor to preach a sermon on Tut-an-ah-amen, who proved a reactionary by negating the efforts of his father to reform the religion of Egypt. Hastings' Bible Dictionary contained no reference to bad king Tut; naturally Schaff-Herzog was eloquently silent. This town does not boast a late edition of the Britannica. While browsing in the book room at 15th and Race Streets, we leafed through upward of forty



books and read the table of contents, but found no reference to Tut in any book, from Cadman to Wright, or Fosdick to Vance. All our reading was in vain, and the good lady is becoming suspicious of her pastor's ability to preach on any subject on short notice.

A few weeks ago the writer and a group of his parishioners motored 160 miles to read a will. Arrived at the courthouse we were told that the will had been offered for probate but that a caveat had been filed. After considerable searching we found the document in the possession of an attorney. We read the brief testament and discovered that we were not legatees that might share in that estate: moreover, that we had no legal claims at all. So we motored home, wiser and as

poor as ever, even though we had read the will.

In a well-edited book review we read a brilliant essay on a book that we felt we must possess. When, finally, the book came we discovered that it was in French, and that no translation is available at present.

Much literature comes to us during the course of the Classical year; minutes, abstracts of minutes, tracts, charts, and what not. We distribute all of it and sit back and watch the plates and the reports of the financial secretary. These reports do not show increased giving for benevolence. Our conclusion is that the average Church member does not read at all, or reads to no avail.

And letters! Do you, too, receive many letters, requests from apparently distracted secretaries, treasurers, presidents of institutions? Do you read them? Do you heed them? Do they accumulate in big piles on your desk, and does the dust gather on them? Or do they suffer a worse fate? What is the size of your wastepaper basket? Does it stand near your desk? A bad place! And if you do read these letters, what do you do about the requests? Straightway forget them? That's worse! And do you justify your action by saying, in a sort of conciliatory way, "I have troubles enough of my own right here in my own Church?" It is an easy way to dismiss them, but does it exculpate you?

Do you read—much—to no effect?

## Our Book Number Letter Contest

What book have you read during the past year that you have enjoyed the most, that has helped you the most, that you would most like others to read? This was the question again submitted to our readers, in accordance with the annual custom in the "Messenger" family, which each year seems to enlist a growing interest and participation. The response this year makes us grateful for its thoughtfulness and interest. To the busy, but always accommodating members of the Board of Judges, we acknowledge our indebtedness. We share with these discriminating Judges in the opinion that the writers of the letters get their richest reward in having helped others by their testimony to the

value of some good book. It is fine to have such a fine spirit of co-operation from our readers. It is hardly necessary to add that the Judges never know the identity of the winners until this Book Number of the "Messenger" is published. Their decision for 1929 is as follows: First Prize, \$5, to "E. P. Unum," who proved to be the Rev. Clement W. De Chant, 610 66th Ave., Philadelphia; Book Prizes to the following: "Gulielmum" (the Rev. Wm. F. Ginder, St. Petersburg, Pa.); "Helma" (Miss Mary E. Gerhard, Sendai, Japan); "Amor Pacis" (the Rev. Alfred Nevin Sayres, Lansdale, Pa.); "Seeker" (the Rev. L. C. T. Miller, Elizabethtown, Pa.); "Amos" (the Rev. J. F. B. Griesemer, Selinsgrove,

Pa.); "A" (Mrs. Ralph E. Hartman, Latrobe, Pa.); "Read" (the Rev. Dr. E. F. Wiest, Columbiana, O.).

The remaining letters published, helpful and stimulating as they are, were marked as entitled to special consideration, having been selected by at least one of the Judges as among the leaders. We believe you will get a number of valuable suggestions from these valuable contributions. Remember that all these books, and any others published anywhere, can be secured from your own Board. You will find it a real satisfaction to experience the prompt and courteous attention provided by our popular "book man," Mr. Geo. W. Waidner.

**All Quiet on the Western Front.** By Erich Maria Remarque. Little, Brown & Company.

Say, here is a book that is a book! It is a story of the War. It is the best war story I have read. It tells the story of those shambles from the other side of No Man's Land, the story of the German soldier.

Do you know, it is the same story, our story too? The soldier is a soldier, a poor bit of impressed humanity made to suffer and to slay, no matter what uniform he is compelled to salute. Why, I followed with that German boy as comrade, friend, fighting uselessly with him that useless war. And when I laid the book aside, it was with this sigh: "War for him was just the same as war for me."

Vividly is this story told, human, grim, pathetic. Remarque faces the fact of war just as he faced the enemy guns, our guns, and he tells us what war is. This book is a real contribution, a veritable "Peace Pact." And then, it is so well done. It is literature. It answers questions. It solves problems. It will make you think. I am glad to pass it on. Read it!  
—**"E. P. Unum."**

**Jesus or Christianity.** By Kirby Page. Doubleday, Doran & Co., Garden City, N. Y. Price, \$2.50.

Among the books I read during the past year, the one which meant most to me is "Jesus or Christianity." The author took me back nineteen centuries, showed me Jesus, and said, "Behold the Man." He enabled me to see His unbounded courage and sacrificial devotion, which enabled Him to endure to the end. I saw again the path of love for His fellow-man which the Saviour trod. The author then walked with me through the history of institutional Christianity and pointed out to me the un-Christian attitudes which were practiced

in the name of Christianity. This experience made me cry out, more sincerely than ever, "Lord, what must I do to be saved?" Finally, the author showed me how Christianity is practical by taking me into a Christian home, where there is love and obedience, faith and honesty, service and sacrifice. Here, he informs me, is a model for the Kingdom of God, a model which every ordinary person can follow.

This book puts me face to face with the fact that often I am ignorant when I might be wise, weak when I might be strong, and defeated when I might be victorious.  
—**"Gulielmum."**

**Stranger Than Fiction.** By Lewis Browne. The Macmillan Co.

Vivid history, heart-stirring romance, appalling tragedy, undying glory—they are all here in this short history of the Jews. The author writes from his heart, for he writes of his own people. How often we have failed to understand them—these Hebrews who gave us the great prophets, the apostles, and Jesus Himself!

In reading their story we are stirred by their heroism, and moved to shame by the long and terrible list of crimes committed against them, often, alas, in the name of Christ. Had they been treated as Jesus would have treated them, perhaps then had these lovers of the Old Testament and seekers after the Will of God become Christians long ago!

Picturesque maps, living facts, beautiful word pictures, endless tragedy—how they draw out one's sympathy.

Somehow, the book gave me a deeper insight into the marvel of the personality of Jesus, as I remember that those who first established the Christian Church were all members of this same race so passionately devoted to monotheism, and yet they were so conquered by the divine nature of the Nazarene that they placed Him at the right hand of God.  
—**"Helma."**

**All Quiet on the Western Front.** By Erich Maria Remarque. Little, Brown & Co., Boston, 1929. 291 pp. \$2.50.

Not because I enjoyed it most (it is not enjoyable reading), but because it helped me a lot, and because I hope millions may read it, I am commending this gripping story of "what a soldier thinks about." It is doubtless the most frank and unreserved revelation of the truth about the human aspects of the World War. If our boys were reticent about their war experiences, here is one who breaks down those restraints and lets us see some reasons why they didn't talk. I would commend other books from my year's reading to certain groups, but this should be read by every man, woman and youth. 400,000 copies in the first four months is Germany's sales record. Because it is written by one of our former foes (yet without enmity); because it will get under your skin; because it will give you a real impetus for thinking peace during this present crusade; and because you have not lived completely until you know what Remarque has dared to tell, be sure to read "All Quiet on the Western Front."

—**"Amor Pacis."**

**The Certainty of God.** By James Gordon Gilkey. The Macmillan Company.

That book which suggests to me ways of finding God and makes me feel His realness in the average, everyday life that I live—that book has a place among the choice few which I keep opposite me as I sit at my desk. "The Certainty of God" has been among these few now for several months.

The chapter headings are put in the form of questions which frequently arise when we think of God; for example, "How Does God Speak to Us?" The author's treatment of these queries has strengthened my faith and confirmed my convic-



tions. Emphasis is laid upon the fact that God is the Great Seeker. If we are to find Him, we need to learn to "wait and grow quiet," for God is searching for us in nature, in music, in the "pulse-beats of life," and in the "whispers of love." The illustrations and quotations have been chosen with a keen appreciation for their aptness as well as their beauty. The book comes from a rich personal experience of the certainty of God which communicates itself to the reader as he moves from chapter to chapter. Such books make a genuine contribution to Christian literature. —"Seeker."

**The Promised Land.** By Mary Antin. Published by Houghton Mifflin Co., The Riverside Press, Cambridge, Mass.

Mary Antin, a Russian Jewess, born of intelligent, orthodox parentage, writes under the above title her own biography. With a facile pen and lucid, forceful English she delineates the oppression of the Jews by the orthodox Russian Christians, their segregated condition, their social ostracism, educational inequality, religious persecution, and economic poverty. The hardships of life in Russia and the desire for greater opportunity for achievement and better living conditions drove her family to Boston. Here, even in the city slums, her genius was afforded educational equality with those of higher station. Here a new world opened up to her. Teachers and children treated her kindly. Her hunger for education, perseverance, and industry overcame all obstacles. Her family endured any privations for her education. By hard work she graduated from high school and college with honors. Dr. Edward Everett Hale gave her free access to his voluminous library. Out of darkness, ostracism, and oppression, Mary Antin came to America, "The Promised Land," where she found light, equality, and freedom. Her keen appreciation of and love for her adopted country—"The Land of the Free"—is contagious. Anyone will be profited by reading this inspiring autobiography.

—"Amos."

**A Lantern in Her Hand.** By Bess Streeter Aldrich. Published by D. Appleton & Co., New York.

There is no problem which confronts us more deeply than that which concerns our homes and children, and with the great amount of literature which is so detrimental to home making, what a pleasure to express our great appreciation of the delightful book, "A Lantern in Her Hand."

"Because the road was steep and long,  
And through a dark and lonely land,  
God set upon my lips a song,  
And put a lantern in my hand."

These lines on the title page by Joyce Kilmer sum up the story of a pioneer mother, Abbie Deal, who through all the heart-breaks, disappointments and sacrifice of her youth and dreams, carries the light of love in her hands as she says, "Love is the light you see by." "It is all in the world we've got to light our way."

Abbie Deal was always an unflinching source of sympathy and understanding to her children and her children's children.

We may build our homes with pride and they may be outwardly beautiful, but Abbie Deal, who was a most wonderful mother, portrays beautifully the lines:

"Home's not merely roof and room,  
Home is where the heart can bloom."

—"A."

**The Place of Jesus Christ in Modern Christianity.** By John Baillie, Toronto University, Canada. Published by Charles Scribner's Sons. 219 pages.

The purpose of the author is "to restate our Christian conviction about our Lord Jesus Christ in a form which shall avoid the many perplexing difficulties . . . while yet losing hold of none of the great in-

sights into spiritual truth which lay imbedded" in the subject.

Every one of the 9 chapters is of absorbing interest, and richly instructive. Of especial interest are chapters 3, 6 and 8, on "The Christian Fellowship," "God in Christ," and "Atonement." The chapter on "Fellowship" gives a new and deeper insight into the relations between God and His children and between His children themselves. In the chapter, "God in Christ," I find the full value of the book. In it is the clearest, deepest, sanest explanation of the Deity of Christ I have ever yet found. The chapter on "Atonement" gives the most reasonable interpretation of that mysterious doctrine that I have yet seen anywhere. The book deals bravely with the profoundest subjects of theology. No point is evaded. It is neither extremely fundamental nor modernist. It is strictly scientific and genuinely evangelical. It is a great aid to the pastor who believes that science and religion are God's hand-maidens. —"Read."

**If I Could Preach Just Once.** By Thirteen Laymen. Harper & Brothers, New York and London.

No doubt there are many laymen who think, "If I could preach just once, I would show the ministers how to do it." The thirteen laymen, whose discourses are published in this volume of 255 pages, have undertaken the task and have succeeded very well. If St. Peter could have preached just once, his sermon on the day of Pentecost would have been worth the effort. Among these lay preachers are such distinguished gentlemen as the Hon. Bertrand Russell, John Drinkwater, Lord Hugh Cecil, Sir A. Conan Doyle, and Prof. J. Arthur Thomson. Not all of their productions could strictly be called sermons. At least two of them are essays on preaching. Several of them are not essentially religious, not to say Christian, but all of them sound a high moral and ethical note. There is a charming variety in the subject matter of these lay sermons, the reading of which cannot help but interest and benefit both ministers and laymen. One of the best of the thirteen sermons is contributed by Lord Hugh Cecil on "How to Become a Christian." That is a sermon that ought to be read and preached by ministers and missionaries everywhere.

—"A Frequent Preacher."

**Complete Works of William Ellery Channing.** Beacon Press. Price, \$1.50.

Radium in minute quantities is produced from enormous quantities of pitch-blende. So are minute quantities of priceless radium-like thoughts extracted with infinite pains from an enormous number of printed pages. Accordingly, to recommend a book that actually offers, so to speak, free radium as miners discover free gold in nugget form gives one great joy. The book I have in mind exalts Christ. In our humble judgment it exalts Christ as magnificently as any book we know of. Its section on the "Character of Christ" is on as high a plane as the famous chapter of Bushnell's, or the wonderful book of Jefferson's on the same theme. The purity of style and excellence of diction, like Lincoln's, seems to have been derived from the Holy Bible itself. Many of the author's paragraphs when read aloud have the charm and ring and beauty of poetry. The printed pages of this book thrill me now more than the spoken word and living presence of many of the greatest figures of our age. Friends, I humbly nominate for honors in the "Messenger's" contest the widely translated, one-volume "Complete Works of William Ellery Channing," an American divine, an orthodox American divine, if you please, of the 19th century. —"Favorite."

**Man's Social Destiny.** By Charles A. Ellwood, Ph.D., LL.D. Cokesbury Press.

A speeding automobile, without a steer-

ing-wheel as a means of controlling its destination, would inevitably come to a crash. Moreover, such a device, to be useful, must be mechanically attached to the other wheels. No purely ornamental steering-wheel could be used to direct any automobile. Likewise, a speeding civilization, without a proper steering device, would ultimately end in catastrophe. In "Man's Social Destiny" religion is the steering-wheel of civilization, while science, government, education and morality are its running wheels. The last four are valuable as well as the first one; but detached from the first one, they will carry civilization to its doom.

There are those who think that religion is only an ornament and that man's social destiny is imperilled. Prof. Ellwood lets them speak, but does not share all their pessimism. He is optimistic enough to believe that religion is harmoniously attached to every phase of culture, but that humanity is bending asleep over the steering-wheel. What is necessary is to arouse the slumbering driver to the fact that, unless he applies his steering-wheel, civilization will run amuck. This stimulating book sounds the arousing gong. Reading it will give you wholesome encouragement.

—"Namreh."

**The Master—A Life of Jesus Christ.** By Walter Russell Bowie. Charles Scribner's Sons.

The heart of the world is unsatisfied. It longs to know more of spiritual realities, and it listens eagerly to the re-telling of the story of Incarnate Love. After reading seven of the recent biographies of Jesus, I feel that of them all the most stimulating and heart-satisfying one is Dr. Bowie's "The Master." He presents the human, historical Jesus, but more, much more. The author accepts the results of modern scientific study and uses them to make Jesus live the more vividly before us, while at the same time he shows that "in Jesus we are dealing with supremely creative intellect and imagination," "one who had a message from those depths at which his consciousness touched the revealing certainties of God."

The poet in our author recognizes the poetic nature of Jesus, and finds him "the One who has gripped the imagination of the centuries." Clearly the thoughts and passions of Jesus' times are presented, and His matchless teaching of the law of love by which alone the deliverance of the world could come. In passages of marvelous beauty, vivid imagination, and religious insight, the writer presents the religion that Jesus lived and taught.

—"Salema."

**The Churches of the New Testament.** By George W. McDaniel, D.D. George H. Doran & Company.

This book is not a critical attitude towards the Church, but it is the fruit of the long and practical experience of a pastor who has a sympathetic attitude towards the Churches and the pastor's problems. It is an encyclopedia of information, a compendium of suggestions written in a popular vein instead of the language of the lecture room, yet it is cultured and rational throughout. While it is vocal with the echoes of the successes and failures of the early New Testament Church, it is just as powerful in its hints how the Church of today may be of greater service to the throbbing and confused life of this generation.

The author attained an eminent achievement of literary skill and interest, and writes as one who is unrestrainedly enthusiastic over a deep conviction, a consuming passion for the welfare of the Church.

Being wholesome reading for the layman, and helpful for the minister, especially if he is interested in serial preaching, this book should be widely read at this time, as we are standing on the threshold of the 1900th anniversary of Pentecost.

—"Good Book."



**Fear (The Autobiography of James Edwards).** By John Rathbone Oliver, A.B., M.D. Macmillan Co., 1929. 366 pages.

"There be thirsts many and grievous. But of all grievous thirsts, most grievous is the thirst of fear. And many who are most athirst know not why they suffer." The author gives us a typical case, an account of the "breakdown," and takes us step by step through the treatment to the cure. He deals with the origin, mechanisms, results of fear, and method of casting out fear. It is written in novel form, easily read, profitable. An interesting statement is made by the "fear-hunter" as the patient terms his doctor. He says that of all types of people who come to him for treatment, there is one group who never come for help, who seem to be immune to fear—those who believe and practice the Christian religion. This interesting and helpful book closes with these words: "And there be waters many, some deadly, some refreshing. But for the thirst of fear, there is but one water that refreshes—but one water of eternal healing—the water that flows in the great river of God's Presence, the water of the love of God. 'Ho, every-one that thirsteth, come ye to the waters.'" —"Fearful."

**What Is Christian Education?** By George A. Coe. Scribner's Sons.

Do not buy, beg or read this book, if you do not like to be jolted out of comfortable positions of body and mind. Yet should you desire to get a better mastery of the problem of personality as it relates to Christian education—a problem not merely of means and methods for doing something that we understand, but also of understanding what it is that we have to do—then this book will aid considerably in getting the mind in the clear. It is the kind of a book that you lay down reluctantly and take up with profit. It is like a refreshing spring rain to a parched earth. It revives the creative power of Christian adventure in thought and action.

—"Ezra."

**The Greatest of These.** By J. D. Jones, D.D. George H. Doran Co.

This book is at once proof that Henry Drummond did not speak the last word on 1 Corinthians 13 when he penned his classic, "The Greatest Thing in the World." Too little have we preached, and far less have we practiced what is suggested in Paul's "hymn of love." The chapter itself is great for its brevity and simplicity. This treatise is likewise very readable and severely practical. Its contents may be easily adapted for use in a series of six or more sermons. They are bound to provoke serious thought. If the soil is fertile there will result a type of real living more like that of the Master. Repeatedly Love Incarnate is held up to the reader as the Model. The common sense logic of the writer is inescapable. Paul was keen in his diagnosis of the spiritual maladies of the Corinthian Christians. He suggested a sure cure for all of them. Undoubtedly many followed his instructions and allowed love to take the place of the opposite spirit rampant in that group. There is always a possible gap between prescribing the remedy and using it, depending entirely upon the patient, whether the physician is an M.D. or a D.D.

—"Mercersburg."

**The Uncertain Trumpet.** By A. S. M. Hutchinson. Little, Brown & Co. Price, \$2.50.

Enjoyment which comes from reading an interesting book, one that lives in the mind and heart, does not always mean that it is helpful. "The Uncertain Trumpet" is a humorous and vigorous story—and in the telling it is the best the author has written. Deeply religious and uplifting, with a story of love, most intriguing and not sordid. Excerpts in the book one reads over and over again—there is such a real

ring of truth and beauty about them. Delightful—really more interesting than "If Winter Comes," by the same writer. That all the readers of the "Messenger" may have this enjoyment is my wish. It appeals to the heart and mind, and makes you love every character. For the little Shepherd of the Sheep that have gone astray only love could win. His triumph was great, however, for He taught them "a new and living way." It seems to me, from our standard of good literature, there could not be any book more worth while.

—"An Admirer."

**Our Recovery of Jesus.** By Walter E. Bundy. Bobbs-Merrill Co.

Recovering Jesus seems to me to be supremely important for us today. "Our Recovery of Jesus" helped me to undertake a personal recovery of the presence and message of Jesus.

We need to recover the Jesus of the New Testament—the historic Jesus, the man who actually lived and worked such wonders among the children of men. We do not know human life until we know what God revealed through it.

We may discover or recover the treasures of the earth, and yet lose a sense of spiritual realities. We may have all science, all learning, all social equipment, and yet lose our soul and fail to see the deeper needs of religion, civilization, and life.

Jesus revealed to us God, a supremely human life, a lasting social message, the mystic sense of communion with God. When I took up this book, I dimly realized my need. When I had put it down, I felt that my need had been to a considerable extent satisfied. It threw much light upon life, but helped me to seek the One who carries the light for men. In it I found suggestions. With the suggestions I may find a better life.

—"Prentice Knowles."

**Grandmother Brown's Hundred Years.** By Harriet Conner Brown. Atlantic Monthly Press. Price, \$3.00.

Biographies of famous people are growing in popularity. Now Grandmother Brown was famous only in her family and community, but being one of those "common people," whom Lincoln said the Lord loved because He made so many of them, her life is an inspiration to "we other common people." During the early days of her one hundredth year, she told her story to her daughter-in-law Harriet, and as she wrote each chapter, Grandmother Brown passed judgment upon it.

Maria Brown, pioneer, in 1827, was born in Athens, Ohio, upon land granted to her Vermont ancestors by the Government, as a settlement for services rendered in the Revolutionary War. Again a pioneer, most of her married life was spent near Fort Madison, Iowa, where she trained her six children as useful and respected citizens. Her oldest son, just after his mother's centennial celebration, passed away at the age of eighty.

Her first interest was her family, but in spite of only a few years' schooling, those interests became world-wide. In referring to "The Psalms," she said, "My favorite is the sixty-seventh. That takes in all the nations of the earth. I am interested in them all."

—"Book Sharer."

**The Tragic Era.** By Claude S. Bowers. Houghton, Mifflin & Co. Price, \$5.00.

"The Tragic Era" describes the period from the death of Lincoln to the questioned election of Hayes. Instead of "bitter-enders" fighting Wilson to a finish in the Senate when he submitted the Covenant of the League of Nations, we have Thad. Stevens and his crew of high-binders trying to destroy President Johnson. This book gives us a true description of this much misrepresented President. Instead of Harding surrounded by the "Ohio Song," we have the politically innocent Grant surrounded by grafters. Instead of the Oil

Scandals we have the Whiskey Ring and the Credit Mobilier, which besmirched many whom for years we considered high-minded statesmen. Instead of Cabinet officers, the Vice-President was caught with "the goods." How cruelly the South suffered in those days. For years the "bloody shirt" was waved in every election. But not all our officials were scoundrels, and, although Hayes' election was very doubtful, he restored decency in government, and withdrew our regular army from the conquered provinces. Read this book whenever you are ready to despair because of present political conditions. Compared to "Reconstruction Statesmen," many of our ordinary government officials are angels of light.

—"Candidate."

**The Bridge Between the Testaments.** By Henry Kendall Booth. Charles Scribner's Sons.

Realizing the tremendous importance of previous reading in laying the foundation for the appreciation of further perusal of good literature, I will name "The Bridge Between the Testaments." After having read "The Syrian Christ," "The Christ of God," "The Christ of the Indian Road," "The Modern Use of the Bible," "The Coming Revival of Religion," this book has helped me the most. When yet a boy, I asked a good pastor where I could get some information on the gap between the Old and the New Testament. I was cited to Josephus, but got small satisfaction. But this book, covering a period telling of four wonderful centuries, which created the atmosphere in which was born, of the birth and rise of such doctrines as demonology, Resurrection and others, of sects, Pharisees, Sadducees, and Scribes. The in that day, and whose influence we feel today in the liturgical and non-liturgical Churches. This period covered by this book is sometimes called the "Silent Centuries," but not so. In these days, when namely the synagogues, and its influence reason for the new element in worship, we stress Religious Education, no more soul-stirring and soul-inspiring book can be read by the earnest Sunday School teacher.

—"Novice."

**The World Within.** By Rufus M. Jones. Macmillan Co.

Here we have a volume inspired by the spirit of George Fox, sanctified by a mysticism springing from the life and teachings of Jesus. Under the guidance of this author, the attentive reader will find himself entering into the holy of holies of that inner world, where Jesus dwelt; and into which He always pressed His disciples to follow Him. The experience begotten of the Holy Ghost, who would breathe upon them the breath of God, would inspire them to such a heavenly vision, that they would be so infused by the inner life as to have heaven here upon the earth. The author is fully conscious of the bedraggledness of humanity by the materialism of this present time. But he is as sure of the possibility of humanity entering into the inner life as the high priests of the old economy entered in the holy of holies of the sacred temple of Judaism. This millennial glory is not entirely attributed to that new Jerusalem that is to come down out of heaven, at the consummation of the ages, and the victory of the King of Kings. But enough of spiritual power will be vouchsafed unto those who really believe, and follow Jesus; and appropriate the spiritual agencies girded and pressing upon every follower of Jesus, the same forces that will make for the completion of the Kingdom of God.

—"Comfort."

**Private Prayer in Christian Story.** By Jane T. Stoddart. Hodder & Stoughton, London.

My book of the year is Miss Jane T. Stoddart's "Private Prayer in Christian Story." This book is the story of the part that prayer has played in the lives of



Christian men and women who have held positions of honor and have rendered the world noble service.

As one reads its accounts of prayer in the lives of great men and women, he is left with a sense of shame for his own poverty in prayer, and with a resolve to make amendment. By setting prayer in relationship to life, Miss Stoddart imparts a living interest to it.

One learns from this book that the

prayer life can be cultivated regardless of temperament. As the men of prayer pass before us—Luther, Calvin, Spencer, St. Francis, Dominic, Melancthon, Bunyan, Livingstone—all differing in temperament, one becomes convinced that prayer is not merely a natural gift, but an achievement of the Holy Spirit; and it is the glory of the Holy Spirit to transcend all barriers of temperament.

Exceedingly helpful is the biographical

feature of this book. Salient points in character and achievement are presented in the brief but compact chapters. And as we find the roots of what is great and beautiful so frequently dipping in the stream of prayer, our experience becomes an humbling one.

This book should be a very valuable one in connection with our observance of the 1900th anniversary of Pentecost.

—"Intercessor."

## The Father's House

*In My Father's House there are many Mansions, if it were not so, I would have told you, I go to prepare a place for you. St. John 14:2.*

ALLAN S. MECK, D. D.

*(This Comforting Address was delivered in the home of the writer's brother at Schuylkill Haven, Pa., June 18, 1929, at the funeral of a cousin, Mrs. Harriett Meck Hesser)*

Today we go to the best loved chapter in the whole of Sacred Writ. It is a beatitude for the death-chamber. It is a clarion note by the open grave. When the shadows gather and the night of death draweth nigh, the Bible of many devoted souls opens at the fourteenth of St. John. When too weak to read it, they stoop and kiss it. Here noble souls find comfort. It speaks so calmly, so assuringly, so unhesitatingly about the Father's House. It tells us that a Christian goes to his or her grave as one who sails away to a rich, historic clime. A divine form stands upon the prow; a divine hand is at the helm; a divine chart marks the distant voyage; a divine mind knows the farther shore, and in that distant haven we shall see our Pilot face to face.

When one of our own—today a mother who paints the color of righteousness on undying souls—faces the Hereafter, the question, what will they find? becomes acute, poignant, personal. Then the happiness of a home depends upon the Immortal Hope. What a heart hunger! Is it Eternal Sleep, or a Great Awakening?

Our text is in Christ's farewell talk in the Upper Room the night of the betrayal. The Christ was born in another man's stable and His sacred dust laid in another man's grave. But what light for the deepest night, what a harbor for the fiercest storm, what a friend in our direst need! He was bread to the hungry, medicine to the sick, sight to the blind, hope to the poor, a leader to the wanderer, a Saviour to the sin-crushed, healing to the broken-hearted, a great comforter to the dying.

To Jesus death was the gate to the Father's House. In that House are "many mansions." There is plenty of room. What light upon death! What a sane view! What poise! What peace! To Jesus death was no King of Terrors—a friend, no Intruder—an angel, no mere hope—a certainty, the Father's House.

Jesus did not describe Heaven. He said enough. Heaven is My Father's House. Jesus makes Heaven my Home. A home is heaven on earth, because love reigns there. In business we often live in selfish competition. But in the home, parents and children, young and old, the weak and strong, co-operate in unselfish love. That sacrificial love is the foundation of the home. Lacking that, mansions are mere houses; with that, the low-

### THANKSGIVING

We thank Thee, God, for Thy gracious gifts, the gifts that money cannot buy; the stars and crescent moon on a cloudless night; the sun's warm rays that gild the world with gold; for the healing balm of sleep; for the beauty of the landscape, whether carpeted with velvet green of grass, or snugly tucked under a blanket of sparkling snow; for the blue of a distant mountain peak; for the wandering minstrel wind; for the music of childish voices; for friendships true and lasting; for the opportunities we have of doing something worth while for our fellow-men and for Thee; and for the comforting knowledge, deep in our hearts, of Thy love for us. Help us, Oh Father, to be more deserving of all these precious gifts of Thine! Amen!

—Grace H. Poffenberger.

liest hut is a home. With love, a home is heaven on earth.

Jesus says, Heaven is our home. It is the home of the soul provided by our Father. Just like parents prepare a home for the coming of a little child—love dictates the preparation—so God prepares a home for the soul.

"O God, our help in ages past,  
Our hope for years to come;  
Our shelter from the stormy blast,  
And our eternal home."

With Jesus the Hereafter is not a dark menace; it is a home with all the charm and reality of love. To this picture of Heaven the human heart responds.

"If it were not so, I would have told you." The candor of Christ is at stake here. He is a witness to the truth. This is His testimony of the Hereafter. It is the Father's House. Heaven is the home of the soul, prepared by the dictates of love. We believe in Jesus. Here is sustaining comfort.

Your departed mother was an open believer and follower of Jesus. She could say with grace the day she departed, "The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth

there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

Her sacred dust rests today in peace in the family-home. Thank God for God-fearing families. She was brought to Christ in baptism. She was confirmed at a Christian altar. She confessed her allegiance again and again by participating in the Holy Communion. She remembered that her Saviour died on a splintered tree. "He loved me and gave Himself for me." She was a regular worshiper for half a century. Her Christian faith moulded her life. Gentle, calm, kind, devoted, unselfish—these qualities characterized her daily living. Her supreme interest had its climax in her daughters. She lived for them. Mothers are made that way. She was a loyal daughter, a loyal mother, a loyal Christian. She was a good woman! Those who knew her best loved her most.

Her Saviour will not now desert her. "I will never leave thee, nor forsake thee." His love is as long as the longest day, as long as the longest night, yea, as long as life. "I have loved thee with an everlasting love." Her body goes to the tongueless silence of the dreamless dust. "Flesh and blood cannot inherit the Kingdom of God." Her spirit, that which distinguished her from every other human being, goes to God Who gave it. That God is a Father!

"I know not where His islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond His love and care."

Time is a great healer; friends help in the hour of grief; work ministers to wounded hearts. However, your greatest comfort is not in time, nor friends, nor work, but your faith in Jesus. When the great Lincoln took leave of his friends at Springfield, going to the White House for the first time, he said in part: "Trusting in Him who can go with me and remain with you, and be everywhere present for good, let us confidently hope that all will yet be well." God goes with your mother through the Valley of the Shadow of Death. That same God remains with you to strengthen, to uphold, to comfort, to sustain. Put your trust in Him. He is too wise to err. He is too good to be unkind. "She is not dead; she is just away." "She went upstairs and shut the door."

## "What the Holy Spirit Means to Me"

By the Rev. C. J. G. Russom, Pastor, First Church, Indianapolis

Christ has assured me together with all His believers of every age, on that notable day when He gathered His disciples for

the last time on Olivet's brow, of a very vital fact when He said, "Ye shall receive power after that the Holy Ghost is

come upon you." This utterance of His, tho brief it may be, speaks now and shall ever through the ages of time to come,



continue to speak volumes to all who love Him.

What does the Holy Spirit mean to me, is a question well worth while for not only myself, but for all His followers to ask in the dawn of the Nineteenth Hundred Anniversary of His descent. To me, the Holy Spirit is primarily and fundamentally a POWER.

**Power of assurance.** He is to me, in the first instance, a Power of assurance. In this marvelously great program of Kingdom building spoken of by God's Spirit in the Old and the New Testament, which comprises the work of patriarchs, prophets, angels, martyrs, and saints, and of Christ Himself, I myself, the feeble, faulty, and above all human, together with other Christian believers am included. That power of assurance given me by Him alone, indicates to me that I myself am a participant by God's choice and mine, of Christ and each benefit of His. His Spirit bears witness to my spirit that I am His and thus a participant in this great program of Divine redemption. By His Spirit all this choice heritage, eternal as it is, and over which the angels in heaven rejoice, is "brought to my remembrance." Needless, of course, is it for me to say that this power of assurance gives strength, poise, and steadiness to Christian living.

**Power of motivation.** Again, the Holy Spirit adds to the Christian's life a power of motivation. He is this compelling, impelling and motivating positive influence that directs my living. It is a power that prompts within my deepest soul a heartfelt longing and willing to live for Christ, Who still today lives for me. I feel that urge of motivation in every exigency of my living, whether I may be doing "the work of an evangelist," or whether I am "an ambassador for Christ in bonds," or not in bonds, whether I "prophesy," or "minister," or "teach," or "exhort," or

"give," or "rule," or "show mercy with cheerfulness" or whatever I may do. In other words, the power of the Holy Spirit makes me and other believers "abide (stay there) in Him" as a "branch abides in the vine."

**Power of promotion.** Again, the Holy Spirit is to me a power of promotion. He "makes me willing and ready to live unto Him." "When the Holy Spirit came upon that waiting group in Jerusalem, He came with a mighty demonstrative power of promotion. Those disciples saw the blessed light of Pentecostal fire and they felt the warmth of the Divine Presence. A lamp is cold, dark, valueless until the moment the electric current forms contact with it. Then it begins to glow, live, function and radiate warmth and light. The apostles were merely empty vessels, potential heralds of God's truth. But when the Holy Spirit came, He touched them with a mighty life-giving warmth and vigor. Dull minds became keen and dark hearts grew bold and fearless. Then the men "of little faith" set out spontaneously with heroic courage upon their world mission and as a consequence kingdoms shook, governments trembled, and people asked, "What must we do to be saved?" An unschooled band of quarrelsome and narrow disciples became Apostles of Jesus Christ, who not only promptly realized their world mission, but who found themselves fitted adequately for such a world mission as well. This transformation of humble Galilean fishermen has ever been the wonderment of all men who do not know the Spirit of God nor the mystery of His power. Nothing but the power of the Holy Spirit could come into the souls of those Apostles and make them glow with divine light, function with such heavenly grace, and thus enable them to convert the world.

**Power of comfort.** But again, the Holy Spirit is the Divine Comforter. To me the subject matter of the prayers that arose those ten long days from that upper room in Jerusalem have ever been a matter of much wonder. Such prayers! Such confession! Such pleading for God's Holy Spirit! Such urgent asking for power from on high! What fervent petitioning! Here, truly, must have been just that kind of prayer as is pleasing unto God. For what an answer came back from heaven's mercy seat in prompt response! The greater the price of prayer the better the bargain. The bargain was the power of an abiding Comforter. Now, that presence was not imaginary. It was decidedly real. It was the real presence of a real Person. A spiritual presence to be sure, but exceedingly practical and helpful. Not idle, not speculative, but certain, virile, vigorous, and real. The Holy Spirit always comes to the soul to use it and to be used by it. And never does He come empty handed. He establishes a holy alliance. The divine comes to complement the human. God, the divine and abiding Comforter comes to His believer, takes him by the hand, guides him over a rocky and treacherous pathway, helps over dangerous mountain-sides, and leads him up the steep ascent of heaven, yea, to heaven's very tableland. And as He leads, He illumines, instructs, guides, warns and ever urges on to nobler heights of the service to men and the glory of God. "He will overshadow thee with His shoulders and under His wings shalt thou trust." And most assuredly such a favored soul, conscious of the presence of this Divine Person within, will bring forth an ever abundant harvest of fruits of the Spirit, such as "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law."

## NEWS IN BRIEF

### AN APPEAL TO ALL PASTORS

We, your associates of the ministry, desire to call your attention to the educational and spiritual as well as financial values inherent in the observance of International Golden Rule Sunday. The Golden Rule Foundation, as an organization, has no request of any kind to make of you. We do not ask for a Sunday. We do not ask for the use of your pulpit. We do not even ask that you preach a sermon or make announcements concerning International Golden Rule Sunday except as you may recognize in the observance of the Day a contribution to the spiritual life and ministry of your congregation.

As you doubtless know, International Golden Rule Sunday, heretofore observed in the interest of the orphans in the Near East, is, in the future, to be observed on behalf of the underprivileged of the world, with special reference to the needs of little children. It is in a very real sense a test of our religion; a practical application of the Golden Rule. The reflex spiritual and educational influence upon our own congregations, we feel, makes the observance of the day well worth while regardless of financial returns. It is primarily a home observance; a day of plain living, high thinking, self-denial and self-examination to see how nearly we have attained to an ideal.

Insofar as there are financial returns, you are at liberty to designate them to any

denominational, interdenominational or extra-denominational work that you may deem to be of greatest importance, but we hope that much of the money will be undesignated as an expression of interdenominational philanthropy, to be allocated by the Survey Committee on the basis of a thorough-going survey of the needs of various organizations and agencies.

Sincerely yours,

S. Parkes Cadman, Francis J. McConnell, Daniel A. Poling, Harry Emerson Fosdick, James E. Freeman, J. Ross Stevenson, Ralph W. Sockman, Jason Noble Pierce, Charles L. White, F. S. Idelman, Stephen S. Wise, James I. Vance, Charles W. Daniel, Benjamin Brewster, Albert W. Palmer, Loren M. Edwards, Edward L. Parsons, Charles A. Brooks, F. W. Burnham, A. Ray Petty.

### CHANGE OF ADDRESS

Rev. Marcus J. Engelmann from Buffalo, N. Y., to 3 Meiji Gakuin, Shiba-ku, Tokyo, Japan.

Rev. Gilbert Schroer from Green Bay, Wis., to R. F. D. 3, St. Marys, Ohio.

Rev. S. E. Stofflett, D.D., from 124 West Diamond St., to 540 North James St., Hazleton, Pa.

In St. John's Church, Larimer, Pa., Rev. G. A. Teske, pastor, Holy Communion was

observed Oct. 6. Home Mission day was appropriately observed. The annual Thanksgiving service is being held Nov. 28, at 10 A. M.

The "Messenger" acknowledges with thanks the receipt of a copy of the beautiful and well-expressed Thanksgiving Proclamation of the Governor of Pennsylvania, Hon. John S. Fisher.

One of the kind notes which do us a world of good is that which came the other day from the daughter of one of the noble former pastors of our Church, which said: "You are doing wonderful things, Dr. Leinbach, and if I can get any degree of health I am going to start out and work in our Charge for an increased subscription list."

In Classical bulletins, in weekly Church calendars, in the Church papers and by word of mouth, the Classes are urging the congregations to join the "paid in full" class, by paying 7/12ths of the entire year's Apportionments by the close of this Classical year, Dec. 31. That this is on the hearts of officers and pastors is shown in the following statement: "Our Committee is continually behind the work and Fort Wayne Classis is earnestly striving to pay the Classical Apportionment 100%."

A friend in McKeesport, Pa., is kind enough to write: "The 'Reformed Church Messenger' is indeed worth while reading these days. The articles by Dr. Lynch, yourself, and others about worth while



books, the able editorials, the splendid sermons and interviews by able men and women and the content in general is fine and I wish to take this opportunity of thanking you and others for the splendid service you give to the readers of the 'Messenger'."

The Missionary and Stewardship Committee of Southwest Ohio Classis, in its report to the fall meeting of Classis, on Oct. 21, showed a fine spirit in the following statement: "While the General Synod, because of the differing dates of the fiscal years of the Classes, decreed that all Classes should close their year with Dec. 31, and that a Classis or congregation that paid 7/12ths of the whole year's Apportionment by Dec. 31, should be considered to have paid 100% of its Apportionment for 1929, yet we should make an effort to pay our moral obligation of 8/12ths, if at all possible."

In First Church, Salisbury, N. C., Rev. B. J. Peeler, pastor, on Sunday evening, Nov. 17, the G. M. G. presented their annual Thank Offering program, consisting of 2 short pageants, "Inviting Mary Ann" and "The A. B. Y. T. Club." The audience was large and the offering liberal. These young women also sponsored a recital given by the all star cast Stamps Quartet, on Nov. 21 in the Boyden High School. The W. M. S. conducted their School of Missions Nov. 5, at the home of Mrs. J. W. Lysterly. In a recent meeting of the adult Bible Classes in the Salisbury Township, the Men's Bible Class of the local Church won the banner for the highest per cent. of class attendance and was mentioned second among those having accomplished most during the year.

In Zion Church, Womelsdorf, Pa., Rev. H. J. Miller, pastor, an annual event of considerable popularity is the Mission Band Hallowe'en party. This year, 127 were in attendance and almost all in masked costume. The party was under the direction of Miss Laura M. Snyder and the refreshments were graciously donated by a member of the congregation. At the meeting of the Young People's Society on Sunday evening, Nov. 17, an interesting talk on Holland was given by Mrs. Elsie M. Livingood, who during the past summer toured Europe. The talk was illustrated by pictures and mementos. In spite of the very inclement weather, a splendid audience was present. The November meeting of the Women's Missionary Society was addressed by Miss May C. Moore on "Jerusalem and Damascus." Miss Moore only recently returned from a world tour and spent considerable time this spring in the Holy Land and Syria. It was an unusual privilege for the Society. On Nov. 11 the pastor addressed the Lebanon Valley Ministerium on the theme, "The Element of Mystery in Religion."

The "Messenger" regrets to learn of the death on Nov. 2 in Jeannette, Pa., of Mrs. Ada Bauman, widow of the late Rev. J. Nevin Bauman, of Danville, Pa., who passed away in September, 1928. Shortly after the death of her husband, Mrs. Bauman went to Dubois to make her home with her son, Fred. It was while visiting friends in Jeannette that Mrs. Bauman died suddenly while eating breakfast. She had been in failing health for some time and underwent an operation some months ago. Mrs. Bauman is survived by 3 sons, Fred, Dubois; Paul, Brooklyn, N. Y.; Nevin, Cleveland, O.; and 1 daughter, Elizabeth, at Dubois; also a brother Frank Barnhart, Mt. Pleasant, and a sister, Mrs. Catherine Wagner, Loyalsville. Funeral services were held at Dubois, Tuesday, Nov. 5, with Rev. J. N. Knoll in charge, assisted by Rev. Dr. A. B. Bauman, of Johnstown, Pa., brother-in-law of the deceased. Interment was made in Danville Nov. 6, services being conducted by Rev. Clark W. Heller.

Many congregations have already paid the entire amounts due on the Apportionments by December 31st. That this is the

just, right plan is urged, and the congregations that follow it report a marked growth and advancement. One pastor writes: "My consistory has told me over and over again that they believe that the only thing which has saved them from going under was their awakening to the need of meeting their Apportionment in full. It goes without saying that the first evidence in determining the real, vital activity of a church is revealed in its benevolent giving."

Memorial Church, Toledo, O., Rev. Perry H. Bauman, pastor, celebrated the 30th anniversary of its founding Oct. 27-30. The occasion proved to be a very inspiring one. All the services but that of Sunday evening were very well attended. Dr. C. E. Miller, president of Heidelberg College, brought the message Sunday morning; Rev. W. J. Kuhlman, of the Evangelical Synod, spoke at the evening service, and Rev. George F. Zinn, the second pastor of the congregation, spoke Monday night. Greetings were received from Rev. H. J. F. Gramm, the first pastor; Herbert Jorris spoke a few words in memory of his father, the Rev. H. O. Jorris, the third pastor, and excerpts from the fourth pastor's letter, the Rev. O. M. Pioch, were given by Rev. Mr. Baumann. Other greetings were received from the Toledo Council of Churches, the Reformed Churches of Toledo, the Evangelical Synod, the United Brethren Church and the Central Civic Association, representing all the civic clubs on the east side. The reunion of former members of the Church was held at a banquet given Tuesday evening, with Elder Otto Hirzel presiding. Rev. Mr. Zinn gave the main address followed by others, including Revs. C. T. Roeck and J. H. Stein, and the pastor. Total receipts during the exercises amounted to about \$1,075. Visitors were very much interested in the new heating plant just installed, toward which the Church School pledged \$500 and paid \$200, and the Hope Bible Class pledged \$500 and paid \$93. The program was well received, having about 15 pictures of various groups as well as pictures of all the pastors who have served the Church. Tired but happy, the members bade one another good night at the close of the Hallowe'en social and masquerade held in the Church basement. About 80 members and friends worked hard and faithfully in helping to remodel the Church basement, whereby another room was added to the usable space of the Church, size 20 by 22 feet. This was a gratifying piece of co-operative work.

"From Hickory to Miamisburg," writes Rev. George Longaker, D.D. "After a pastorate of a little more than five years, our ministry in the Southland concluded Sept. 30. During that period the congregation grew from 350 to 412, despite many losses. Chimes were installed in the organ. A comfortable, convenient and commodious manse was erected. The premises were greatly beautified and other needed improvements were made. The records show that 2,310 calls were made; 714 sermons and 108 addresses given, not including prayer meeting messages; besides lending service to 27 congregations in evangelistic meetings and preaching in 38 of the 56 congregations of the Classis. In token of appreciation, Corinth Church presented a purse of \$100, personal gifts, a wrist watch, etc.; a linen shower to Mrs. Longaker by the ladies and serving plates by her S. S. class. A large concourse of people heard the final message Sept. 29. Our work began in our new charge Oct. 1, located within 6 miles of our birthplace. The people received us most cordially into their hearts and homes, manifesting the warmest and sincerest hospitality. The parsonage had been extensively repaired, improved and made modern and convenient in every particular, as over \$1,500 was expended. The men were on hand to unload, uncrate and settle our belongings.

## NOTICE

Church Paper Day, December 8. Are you proposing to make much of it? It should be regarded as a privilege rather than a duty. General Synod recommends its observance not primarily for the benefit of the Church papers, but for the benefit of all our people.

Meanwhile parishioners made us feel as one of them in their homes until the house was prepared for occupancy. A Big Rally was ready, followed by our installation and the administration of the Holy Communion on successive Sundays, 52 per cent communing. The S. S. has averaged 70 per cent regularly in attendance, 530 being enrolled. Conferences were held with every organization and shortly every phase of activity was launched, including the Christian Endeavor and midweek service. The response has been fine all along the line and splendid co-operation is shown, auguring a fruitful pastorate. We have thrown ourselves into a vigorous, energetic campaign of visitation, having entered to date 117 homes and making 191 calls. We are now planning a White Gift Christmas."

Last June, First Church, Reading, Pa., Rev. D. J. Wetzel, pastor, rededicated its new remodeled and reconstructed Church School rooms. Since that time the auditorium of the Church has been renovated and extensive repairs made to the Church property. As a fitting culmination to this splendid and complete piece of work, the Church is going to celebrate by special services "The 176th Anniversary and Home Coming Services," Dec. 1-3. First Reformed Church is the mother of all the Reformed Churches in the city of Reading and has given to most of them valued contributions in men and money. The congregation was organized in 1753. Conrad Weiser, well known mediator between the Colonial Government and the Indians and, also, representative of Thomas Penn, together with Isaac Levan acted as trustees for the Reformed people securing a Patent for ground from the Penns and conveyed the document to the congregation May 20, 1754. The first Church was built of logs, exact date of erection unknown. The second Church was built of stone in 1761 and located on the site of the present building. Immediately following this date a parochial school was erected to care for the educational needs of the children. Through the efforts of Rev. Michael Schlatter, D. D., \$100,000 was collected in Europe for the erection and maintenance of parochial schools throughout the Reformed Church. The present brick edifice was erected in 1831 during the pastorate of the Rev. William Pauli. This building was repaired and remodeled extensively in 1875, when a new steeple was placed upon it. Six meetings of the Coetus and 10 meetings of the General Synod have been held in this Church. On Dec. 1, the Historical Sermon will be preached at 11 A. M. by Rev. George W. Richards, D. D., who will also preach at the evening service on "The Church of the Spirit." On Monday evening, Dec. 2, at 8 o'clock, "Reading Classis Night" will be observed when Dr. C. E. Creitz, D. D., pastor of St. Paul's Memorial Church, Reading, Pa., will preach on the theme "The Relation of First Reformed Church to the Reformed Church of Reading." On Tuesday evening, Dec. 3, at 8 o'clock Dr. Charles E. Schaeffer, D. D., will preach on the subject "The Faith of our Fathers and the Creed of our Children." Special music of the highest order will be rendered at all services. Each service will be preceded by an organ recital. We wish to make these Home Coming Services in the true sense of the word and hereby most cordially and heartily invite all former members of the



Church and friends of the Church to rejoice with the members of First Church in this celebration.

The Rev. J. Frederick Reimers, pastor of Jerusalem Reformed Church, Buffalo, N. Y., was found dead in his garage Nov. 22.

In Grace Church, Jeannette, Pa., Rev. Ralph S. Weiler, pastor, a Father and Son service was held Nov. 10; Mr. J. W. Young, of Pittsburgh, was the speaker. The Father and Son banquet was held Nov. 14. Home Mission and Armistice Day services were held Nov. 10.

Anyone interested in supplying the pulpit of St. Paul's Church, Westminster, Md., recently vacated by Rev. John N. Garner, who accepted a call to Emmanuel Church, Hazleton, Pa., may write to Mr. John H. Mitten, Westminster, Md., for more information.

Rev and Mrs. Junkichi Mori have the honor of announcing the marriage of Rev. Sohei Kowta and Miss Toshiyo Nagasaki, on Thursday, Sept. 19, 1929, in Tokyo, Japan. Upon their return to America, Rev. and Mrs. Kowta will reside at 1396 O'Farrell St., San Francisco, Calif.

In First Church, Miamisburg, O., Rev. Dr. George Longaker, pastor, a reception was held for the pastor and his family on Wednesday evening, Nov. 20. A Father and Son banquet was held Nov. 13. The Union service, climaxing the American Education Week, including Armistice Day, was held in First Church, Sunday evening, Nov. 17, with Rev. W. H. Huber, of the M. E. Church, as the main speaker.

We are indebted to our friend, Miss Grace H. Love, for the good news that by the will of the late Mrs. Elizabeth S. Waggoner, of Independence, Mo., our St. Paul's Church, Kansas City, receives a bequest of \$10,000. Mrs. Waggoner also gave \$2,000 to each of the 5 congregations in Independence, in addition to other charitable bequests.

Another good friend, from Mt. Pleasant, Pa., has sent \$10 for Miss Agnes Wolfe, teacher at Bowling Green Academy, Kentucky. A generous gift of \$20 was also received from Elder P. W. Siebert, of Pittsburgh, as Mr. Samuel B. Fluke, of New Enterprise, Pa., has just sent \$15. Who will be the next to remember this faithful teacher? The total now is \$194.50.

"The Reformed News," the official weekly paper for 12 Reformed Churches of Akron and vicinity, is a very helpful and newsy 4-page paper, containing a section for the news of each Church and many other interesting paragraphs.

In Calvary Church, Phila., Pa. Rev. Dr. Frank H. Fisher, pastor, Holy Communion was observed Oct. 20. The Mother's Club of the northwest section of Philadelphia met in Calvary Church Thursday evening, Oct. 10, and enjoyed the lecture by Dr. Forest E. Dager, pastor of the Reformed Episcopal Church.

In Trinity Church, Wilksburg, Pa., Rev. H. N. Bassler, D.D., pastor, the W. M. S. will hold its Thank Offering service Nov. 24. The T. C. B. Club held its 2nd annual Mother and Son banquet on Nov. 12. Rev. D. A. Bode filled the pulpit Oct. 27. The Men's Friendship Club held their annual banquet Nov. 21 at the Penn-Lincoln Hotel.

In Solomon's Church, Macungie, Pa., Rev. L. G. Beers, pastor, Home Mission Day was observed with special service. Father and Son Week was begun with an appropriate service on Sunday evening, Nov. 10. The banquet was held Nov. 11. The week of Nov. 18-25 was set aside for the Every Member Canvass. 242 communed on Oct. 13; offering, \$305.

Kentucky Classis held a Consistorial Conference, after the business session of the fall meeting was over. This Conference was attended by all of the pastors of the Classis except one, and each congregation

of the entire Classis had a representation present. Financial problems were discussed, and the chairman of the Classical Missionary and Stewardship Committee gave a report of the Conference of Missionary and Stewardship Committees held in Harrisburg in September.

In the Wooster Ave. Church, Akron, O., Rev. E. E. Zechiel, pastor, the Temperance message on Nov. 17 was brought by Mr. H. E. Frazier, manager of Peoples Hospital. Home Mission and Armistice Sunday was appropriately observed. The weekly bulletin prints the names of the members who paid their weekly dues for the current Quarter. On Oct. 27 Dr. W. Lloyd Davis, of Akron University, was the morning preacher. Holy Communion was observed Oct. 13; 5 new members were received, and 1 child was baptized.

We regret to report the death on Nov. 16, at her home in Lancaster, Pa., of Mrs. Ada Lobach, widow of the Rev. Albert Lobach and mother of the Rev. Samuel E. Lobach, of Trinity Church, Waynesboro, Pa. Mrs. Lobach, a good and faithful mother, known for her kindness of heart, is survived by 2 sons and 4 daughters, as well as a host of friends. After a short service Nov. 20 at her late home, further services were conducted at Egypt, Pa., where Mrs. Lobach was born, and where interment was made. With her husband she rendered a fine service in pastorates in Bethlehem, Conyngham and Tamaqua, Pa.

In the Wilson Ave. Church, Columbus, O., Rev. E. Bruce Jacobs, pastor, fellowship meetings for students at the State University are now a monthly feature. The November meeting was addressed by Rev. Franklin Lahr, of Waldo. Dedication anniversary week opened Sunday morning, Nov. 17, with Dr. J. C. Horning preaching the sermon. In the evening the children's choir from our Church at Basil gave the cantata, "A Story from the Orient" in a most impressive manner. The anniversary dinner on Thursday evening was addressed by Hon. H. H. Griswold, head of the department of Welfare of the State of Ohio. His subject was "The State Playing Good Samaritan." There was much interest in all of these special services.

In the Glade Charge, Walkersville, Md., Rev. F. A. Rosenberger, pastor, the excellent Home Mission Day service prepared by the Board was rendered by both congregations in the Glade Church on Nov. 17 and St. John's Church, Woodsboro, Nov. 24. The service at the Glade Church was augmented by a playlet entitled "Tired of Missions" given by the girls of the G. M. G. The annual Thank-offering services of the W. M. S. of the charge will be held Nov. 24, with fitting pageants by the G. M. G. girls of the Glade Church. Ministerial Relief Day will be observed on Dec. 1 in the charge and will have Dr. J. W. Meminger of the Board to present the cause.

The 3rd annual School of Religion met on Thursday evenings, Oct. 24-Nov. 21, in Emmanuel Church, Hanover, Pa., Rev. Henry I. Stahr, D.D., pastor. During the lecture period Dr. A. V. Casselman gave a series of talks on "Our Oriental Neighbors." The speakers during the assembly periods were: Dr. Elmer R. Hoke, president of Catawba College; Rev. S. A. Troxell, pastor of Grace Church, Baltimore; Rev. Robert J. Pilgrim, of Franklin and Marshall College; Dr. J. M. G. Darms, president of Mission House College, and Supt. J. Franklin Moyer, of the Phoebe Home, Allentown. The devotional services were in charge of Revs. H. I. Stahr, D.D.; W. S. Harman, M. J. Roth, D.D., A. S. De Chant, D.D., and E. M. Sando. Trinity and Grace Churches, co-operated in the project which was organized under the auspices of Emmanuel Church. The officers of the school

## NOTICE

Books of all publishers, particularly those reviewed in this issue, can be secured postpaid through your Board. Send your order to

BOARD OF CHRISTIAN EDUCATION  
OF THE REFORMED CHURCH  
1505 Race Street Philadelphia

were: chairman, Dr. Stahr; treasurer, Miss Elizabeth Lippy; registrar, Miss Dorothy Melhorn; pianist, Mrs. J. E. Baugh, and musical director, Lewis W. Pfaff.

In Trinity Church, Phila., Rev. Purd E. Deitz, pastor, Harvest Home and Children's Day were celebrated on Oct. 13 in the Bible School. Every-Member-Present Day was held in the School on Nov. 3. Home Mission Day was observed Nov. 10; offering, \$423. Homer Hammtree was the special speaker and soloist. At a mass meeting for men at 4 o'clock Mel Trotter was the speaker. Mel Trotter was also the speaker at the evening Union service. Homer Hammtree sang, and led a large chorus choir. Nov. 17 was Father's Day, with the Camp Fire Girls in charge of the exercises in the Bible School session. Subscriptions for the Berger Memorial Home to date amount to \$5,116.50, with a number of promises for more. The first service in the reconstructed Church edifice is being held on Thanksgiving Day in the large social room. The Reformation Lutheran Church is joining with Trinity Church in the service. During October the average S. S. attendance was 684. Total S. S. contributions for Oct., \$536.57.

Rev. H. D. McKeehan, pastor of the Abbey Church, Huntingdon, Pa., after carefully planning the 1929-30 program for the Church year, which was heartily received by the Consistory, sent a letter to each member of the congregation, setting forth the aims and plans for the year. Wednesday nights are to be reserved as "Church Night," when it is planned to have all class, auxiliary and committee meetings held after the prayer service. The Collegiate Club, of which Mr. Earl Master is president, is composed of college and high school students and nurses in training, and will be one of the most active organizations of the Church. The Men's League has also made many plans for the year. Their first concert will be given Dec. 5, when the distinguished artist and composer, J. Frederick Wolle appears at the organ. Dr. F. F. Shannon, of Chicago, will preach on Wednesday night, Dec. 11. Congregational evangelism and

## CHURCH FURNISHINGS

### PULPIT & CHOIR GOWNS

Embroidered Pulpit Hangings, Bookmarkers, etc.

Clerical Clothing

COX SONS & VINING

131-A E. 23rd St., New York



Church Decorator, Fresco-Painting and Decorating  
MURAL PAINTINGS A SPECIALTY

Sketches Submitted on Application

H. P. BERGER Lebanon, Pa.



MENEELY BELL CO.

TROY, N. Y. and  
220 Broadway, N. Y. City

BELLS



periodic ingatherings will be carried on intensively.

Home Mission Day was observed in the 4 Churches of the Shrewsbury, Pa., Charge, Rev. C. M. Mitzell, pastor, on Nov. 3 and 10. The Joint Consistory was well represented at the Consistorial Conference in Memorial Church, York, on Thursday evening, Nov. 7; 18 of the 29 members having been present. The minister's daughters gave a sacred concert in St. Jacob's (Stone) Church, on Sunday evening, Nov. 10, under the auspices of the St. Jacob's W. M. S., Rev. Paul D. Yoder, pastor. Every Member Canvass services were held on Nov. 17 and 24. A congregational social and reception to new members was held on Thursday evening, Nov. 21, in Zwingli Hall, Shrewsbury. The pastor, Rev. Mr. Mitzell, was in charge. Dr. S. M. Roeder, of Glen Rock, gave the address. The pastor received a letter from Frederick R. Huber, director of radio station WBAL, Baltimore, one of the largest in the country, asking the family to arrange for an audition in the near future. The Mitzell family has been giving sacred and classical concerts for some time. Those taking part were: Miss Kathryn, lyric soprano; Miss Violet, dramatic soprano; Miss Iris, contralto; Mrs. Mitzell, reader and accompanist, and Rev. Mr. Mitzell, tenor and reader.

In First Church, Burlington, N. C., Rev. H. A. Welker, pastor, Harvest Home services were held Sept. 22. The Church was beautifully decorated with flowers, fruits, grains, vegetables and canned goods. The pastor spoke on "The Feast of the Harvest Home." The things donated were given to the Welfare officer to use at his discretion. On Sept. 29 Rally Day was observed. The pastor spoke on "The Ideal Sunday School." The more efficient Sunday School material is bringing many good results. The W. M. S. has served banquets to the American Legion; the Merchants' Association, and enjoyed entertaining the Missionary Institute at a luncheon. Circle No. 3, under the direction of Mrs. Herbert W. Cohle and Mrs. W. S. Clapp, has been in demand to repeat their play, "The Backwoods School of '49", which has been a marked success. This play has already been given 5 times. The treasurer of the Church Building Fund paid \$5,000 on the debt of the new Church School building a few weeks ago. Home Mission Day was observed by the S. S. Nov. 17. The service, "The Church in the City" was used. Offering, \$25.

The 15th anniversary of the pastorate of Rev. Martin W. Schweitzer, Ph.D., pastor of the Muddy Creek, Pa., Charge, was fittingly celebrated with special services on Nov. 17. The anniversary sermon was preached by Dr. J. H. Pannebecker. At the afternoon service the following ministers took part: Revs. D. G. Glass, J. B. Musser and Warren Hess. Music was rendered by the Royal Male Quartet, Mr. Norman Leisey and the choir. On June 27, 1914, Dr. Schweitzer received the call from the Muddy Creek Charge to become pastor and succeed his father, the late Rev. Stephen Schweitzer, who served the charge so faithfully for 46 years, until his death. On Nov. 22, 1914, he was installed as pastor. During his pastorate here, Dr. Schweitzer has confirmed 744 persons, admitted 1,036 persons, conducted 477 infant baptisms, and officiated at 613 funerals. The present membership of the charge is 1,442. He officiated at 826 marriage ceremonies during the past 15 years. During the pastorate these organizations were formed: Men's League and Gleaners at First Church, Ephrata; a Young People's Society and Church Aid Society at Muddy Creek and a Church Aid Society at Swamp. At Lincoln, a new Austin pipe organ was installed and the Wike Social Hall built. Duplex envelopes were introduced in all the 4 congregations. It is hoped to have new Church edifices at Muddy Creek, Swamp

**"MY aim this year is to double the number of subscribers in my congregation. I will make a desperate attempt."**

**Thank you, brother!**

**This is a sample of the kind words we are receiving from many pastors. We assure you that they are appreciated. The circulation of the "Messenger" must be increased.**

**Give us your co-operation and we will do our share. A reasonable quota of subscribers—one to each ten families—can be yours.**

**Let's all give a helping hand.**

\* \* \* \* \*

**A number of favorable responses have already been received as answers to the Church Paper Day letter which we sent a few days ago to EVERY PASTOR.**

**The blurb "Seed Thoughts for a Church Paper Day Address" seem to answer the request of a number of men for helpful data.**

\* \* \* \* \*

**Will you locate that letter and use the post card enclosed?**

**The "Messenger" will be grateful.**

**The "Messenger" believes that we are subtracting from the burdens of our pastors and dividing the tasks of the people just in the measure that we secure a reading membership in whose homes the dear old Church paper is a familiar friend.**

**Make Church Paper Day count on December 8.**

**"REFORMED CHURCH MESSENGER"**

**George W. Waidner, Circulation Department.**

and Ephrata in the near future. Dr. Schweitzer is the chaplain of the House of Representatives of Pennsylvania.

St. Mark's Church, Reading, Pa., on Sunday, Nov. 17, observed the 38th anniversary of its organization and the 25th of the dedication of the present edifice. A splendid program was arranged by the pastor, Rev. Gustav R. Poetter, and by the organist, Mrs. Estelle Keppelmann Krick. The congregation has had a phenomenal growth during these years, numbering over 1800 members. Seventeen of the original charter members are still living, most of whom were present at this anniversary occasion. The present building is the third in which the congregation has been housed. The first was a temporary frame chapel on Tulpehocken Street; the second was a brick structure on Schuylkill Avenue, and the third is the substantial stone edifice at the corner of Greenwich and Ritter Streets. The pastors who have served the congregation are: Rev. Henry Y. Stoner, Dr. Charles E. Schaeffer, Dr. Frederick C. Nau and the Rev. G. R. Poetter. The anniversary sermons were preached by Dr. Charles E. Schaeffer during whose pastorate the present building was erected at a cost of \$58,000. The spacious Church was well filled at both services, the music was of an exceptionally high order and the Church was profusely decorated with beautiful flowers. The joy of this festive occasion was subdued by the announcement that during the morning service Mr. W. T. Snyder, one of the leading members of the congregation passed away at his home. Mr. Snyder was also a member of the Building Committee, and active in all the affairs of the congregation. The congregation has also one of the largest and best organized Sunday Schools in the denomination. The number of young people who attend the services is very encouraging. Pastor and people deserve the congratulations of the Church at large on the continued growth and the service the congregation is rendering to the community.

In the Kannapolis, N. C., Charge, Rev. L. A. Peeler, pastor, the fall activities of the Church have kept the pastor and people very busy. On Nov. 3 Home Mission Day was observed in St. John's. On Nov.

10 an Armistice Day service was held in St. John's. At the evening hour the young people had charge of the service and rendered the pageant, "Nathaniel's Quest." On Nov. 17 at 11 A. M. a Father and Son service was held. At the evening service the Ministerial Relief service, entitled, "Ambassadors for Christ" was rendered and a liberal offering was received. On Wednesday night, Nov. 20, the congregation had the pleasure of hearing Mrs. Susie Sisson Jones, of South China, an evangelist of the Friends Church, who was visiting in Kannapolis. She brought a most inspiring message which delighted those present. On Nov. 24 the W. M. S. and G. M. G. held their annual Thank Offering service, effectively rendering the pageant, "We Give Thanks Unto the Lord." Rev. M. M. Noacker brought an inspiring message on the "Work of the Reformed Church on the Pacific Coast." On Nov. 10, at 11 A. M., an Armistice Day service was held at St. Paul's Church. On Nov. 17 the Home Mission service was sponsored by the Young Peoples' Society. In the absence of the pastor, his message on "The City Church" was read by Miss Annie Belle McKnight. Ministerial Relief service was held Nov. 24; offering for the Sustentation Fund. The Thank Offering service was held in St. Paul's Church Wednesday night, Nov. 27, at which time a pageant was rendered. On the afternoon of Nov. 10 the Home Mission service was held at Keller Church, which is also supplied by the pastor of the Kannapolis

## 15 CHRISTMAS CARDS 50 cents

In a beautiful Christmas box that you can use in wrapping your Christmas gifts.

Order as many boxes NOW as you think you will need at Christmas time.

You will SAVE MONEY and enjoy the opportunity of addressing the Cards at your leisure.

**BOARD OF CHRISTIAN EDUCATION  
OF THE REFORMED CHURCH**

1505 Race Street

Philadelphia



Charge, and on the afternoon of Nov. 17 the Ministerial Relief service was held. A G. M. G. has recently been organized at Keller and the supply pastor feels that this organization will mean much to the young ladies of this small congregation. We are glad to report that Mrs. Robert A. Hicks, wife of the general superintendent of the S. S. of St. John's Church, who recently underwent a rather serious operation, is improving satisfactorily in the Charlotte Sanatorium.

# LEAVES FROM THE NOTE BOOK OF A VACATION SCHOOL TEACHER

By Charles D. Spotts

While recently looking over the note books kept by our Vacation School teachers during the month of July, I discovered the note book of one of the teachers in the Junior Department that was so chuck-full of valuable reactions that I am passing them on to all who are interested in the program of religious education.

This department was using the "Golden Rule City" project, and this teacher was with the group only the first three weeks. The following are some of her notes kept during this period:

"Today was a wonderful day in comparison to yesterday. . . . The success of the day, I believe, was due to the fact that we were divided into committees, and each committee had a definite object in view."

"I met with the committee whose job was to name the city. I told the story of William Penn—where he got the name Philadelphia (Revelation 3:18). They agreed at once the name should come from the Bible. It was in the discussion that followed that I discovered my lack of Biblical knowledge."

"At this point I tried a bit of silent prayer (guided). How much they prayed—that I cannot tell. Yet I feel that in the brief quiet periods they gained something."

"The worship service showed just what Juniors can do without their teachers. . . . Although the children were not quite as quiet as when I lead, yet I feel the group gained more because some of their own group was leading. Certainly those who took part gained more than if the service had been led by me. It was a well conducted service."

"Billy D. didn't want to start his house because he did buy some wood, but some one 'crooked' it. I saw Florence H. struggling so I suggested to Billy that he help her. It suited him, so I believe he will do quite a bit of good in building that house. Thereafter I was not needed in that section of room."

"I find my scanty knowledge of the Bible is quite a hindrance in the development of these worship services."

"I arrived at School this morning with a dreadful cold, feeling better equipped to do more harm than good. It did, indeed, seem to be true that the children were a 'reflection of their teacher.' Feeling no ambition, no stick-to-tiveness, we were not able to accomplish much."

## Summary

"This has been a wonderful session of Vacation School—both for teacher and faculty. I have learned so much—how to saw, to hammer, to play. Yet more important than that I have learned how far

patience carries one toward the right goal; how much precision counts in one's work; how much definite planning is needed; and how preparation is almost always the deciding factor in success or failure. . . .

"We have made mistakes, yes, failures. But to me the successes have overbalanced these. The lessons of working together, playing together, sharing tools, helping each other—are of vast importance. Whether this work has made any impression on the children's lives is not for us to decide. Yet I feel that few could have gone through this work without some impression."

## TO DR. I. M. SCHAEFFER

(Late Pastor of Zion Reformed Church, Ashland, Pa.)

Alas! midst parting tears,  
While burn our mem'ries with deeds  
of thy days,  
Bright with beams from thy face,  
thou has pierced  
The silent, peaceful veil.

Adventuresome and free  
From mortal bonds that fain would  
hold thee fast,  
Thou has set out to explore the un-  
known sea,  
Which lures us too at last.

There is a Pilot true—  
With wisdom rare and love inef-  
fable—  
Who will guide thee with chart and  
compass, through  
The sea unfathomable.

Ah no! thy soul hath flamed,  
Not for parting pain nor yawning  
earth;  
Thou hast lived and loved for all who  
craved  
The joy of second birth.

And ne'er thy love shall end;  
Henceforth we, who thy life and  
spirit crave,  
In honor seek every deed to bend  
In tribute to thy name.

Gone, through the Golden Gate,  
From out thy mortal home of time  
and place,  
Thou art gone; yet thy tenderness  
doth wait,  
Though thy form be unseen.

And He into Whose hall  
Thou didst serve to usher both great  
and small,  
As thy gentle words breathed com-  
fort and grace,  
Will smile into thy face.

—Herman J. Naftzinger.  
Hegins, Pa.

twenty years old. What a tribute to the Leadership Training Program of the Reformed Church! For this teacher has spent four summers in our Leadership Training Camps in addition to attending several local Training Classes. What a tribute to the presence of God in human life, the God who guides us all by His far-seeing wisdom!

## A PASTOR'S TESTIMONY

Your time and personal influence are vital and important to the Church, as shown by the fact that so many other influences are bidding for your attention—autos, Sunday papers, movies, magazines, radio, sports and other pleasures. These may be all right in their place and at the proper time, but will you not agree that if all Christian people should adopt any of these, or even Bible reading itself, as a substitute for Church-going, it would mean, in the end, a great personal loss to you and your children and a calamity to the community with far-reaching effects. There is no substitute for Church attendance.

They tell me that Church-going and presence at Communion are not the same as Christianity. And I agree they are not. And yet, in seventeen years in the Christian pulpit, I have never known a great Christian who was irregular in his Church attendance! There is an accumulative growth in Christian experience to be had by constant attendance upon the Lord's Table, which is to be had in no other way. The Communion Table is humanity's greatest merger. It is here, if anywhere, that the Church is one. There is potential power in consistent Church attendance of which the Church itself is perhaps not aware. The tens of thousands of empty pews every Lord's Day speak to the world of the lack of zeal for the Lord's House.

—Harry Nelson Bassler.

## WHY?

By Rev. P. Y. Schelly, D.D.

Pennsylvania Lord's Day Alliance

Pennsylvania is the last great state in our Nation which has not surrendered the Lord's Day to the forces of the world, especially Sunday "movies," theatrical performances and professional baseball. Notwithstanding the tremendous efforts made in every Legislature to follow the

**BIG PROFITS**  
For Your Church Organization  
**METAL SPONGE**  
"The Modern Dish Cloth"  
METAL SPONGE RAIN COBORATION  
MADE IN U.S.A. AND JAPAN

## FOR SALE

Twenty-four black serge gowns, with large white collars, and hats (mortar boards), slightly used by the choir of Christ Reformed Church. \$2 per gown and hat.

Address Miss Verna I. Hoffman, No. 109 E. Broad Street, Bethlehem, Pa., Secty., Ever-Faithful Bible Class.

## NOTICE

Books of all publishers, particularly those reviewed in this issue, can be secured postpaid through your Board. Send your order to

BOARD OF CHRISTIAN EDUCATION  
OF THE REFORMED CHURCH  
1505 Race Street Philadelphia

"I've worked, I've played, I've lost patience, I've found it, I've loved it all. My only regret is that I can't see the city complete."

How I wish we had the space to print the full forty pages of notes that this teacher kept! What a tribute to the Vacation School! For we don't have the time to do this kind of work in the Sunday School. What a tribute to the Youth of our day! For this teacher is less than



example of other states in this respect the Sunday law of Pennsylvania has been maintained intact in the defeat of over one hundred anti-Sabbath bills introduced and pressed for passage. In the last Legislature no less than ten bills seeking the modification or virtual repeal of this Sunday law, two of which, for Sunday "movies," theatrical performances and professional baseball, were so vehemently and persistently urged for passage that not until the last week of the Legislature were they finally defeated. In the case of one of the bills referred to the attempt was made even to override the action of the Law and Order Committee of the House of Representatives, which had been adverse to the bill, and pass it notwithstanding. In a Legislature some years ago over a half million dollars had been raised to pass a Sunday movie bill. One member of the Law and Order Committee at that time stated that \$10,000 had been offered to him to vote "yes" on the bill in Committee instead of "no." That bill was ignominiously defeated, the vote being 148 to only 20. Now, in view of the facts as to other states and the fierce fights in our own Legislatures covering many years the question is often asked: "Why is it that the Sunday law of Pennsylvania is so solidly entrenched that all the tremendous forces of money, political influence and powerful commercial combinations have failed to make even a dent in the law?"

Surely it cannot be that the moral status of the people of Pennsylvania is so much higher than that of other states. The claim the foreign population of Pennsylvania is much smaller than in other states which have lost their Christian Sabbath is likewise untenable. Possibly New York State has a larger foreign population, but Pennsylvania is not very far behind it in this respect. There are school districts of many thousands of population in Pennsylvania in which less than 5 per cent of the pupils in the schools are the children of strictly American parents.

This article will seek to give the true answer to the question, broached so often, relative to Pennsylvania's Christian Sabbath. For nearly a quarter of a century the Lord's Day Alliance of Pennsylvania has successfully fought all attacks on the Sunday law of this state, "the only civil safeguard of the Christian Sabbath," by its enemies in the Legislature, and under the blessing of the "Lord of the Sabbath" has defeated vastly powerful combinations of sordid wealth, political and social influence, as well as commercial corporations. Every fair-minded member of past Legislatures for many years will give this reply to the mooted question: "Because the Lord's Day Alliance of Pennsylvania is constantly present in every Legislature and watches and fights all attacks on the Sunday law." Even the men who sponsored or lobbied for the anti-Sabbath bills in the last Legislature (e. g., House Bills Nos. 7 and 742), would give the same answer.

But even yet a complete answer to the question "why" has not been furnished. For another question arises, viz.: "Why do members of the Pennsylvania Legislatures always and with such large majorities vote down all bills aimed at the State's Sunday law, while those of other State Legislatures have so often passed such bills and thereby established the 'open Sunday' in those states?"

The Lord's Day Alliance of this State has not only been active in every Legislature for the preservation of the Lord's Day but has defended the Sunday law in the courts often with complete success and against great opposition, indifference on the part of communities affected and even luke-warmness of law officers. Further and most significant, this Alliance for nearly 25 years has conducted educational campaigns covering the whole state and all the Churches therein in the effort to

#### AUTUMN

Oh, say not "death is coming,"  
When all life sinks into rest!  
The falling leaves but slumber  
On Mother Nature's breast.

The glorious change of autumn  
Is a paean raised on high;  
'Tis nature's Hallelujah  
To our Father in the sky.

And the slumbering earth shall  
waken  
At God's call again in spring,  
And endless beauty bring to earth  
From every sleeping thing.

Oh, say not "death is coming,"  
When at last we rest in Him;  
We too shall wake in the morning  
To God's eternal spring.

—M. D. T.

enlighten the people as to the fight on their Christian Sabbath and appealing to them to vote only for such candidates for the Legislatures as would stand for the maintenance and integrity of the State's Sunday law. In these campaigns the religious and the largely secular press was mobilized, millions of pages of literature distributed, the official organ of this Alliance mailed, Sunday lessons on the Sabbath furnished, Synods, Presbyteries, conferences and hundreds of Churches visited and the vital facts presented. As the result constituents of members of the Legislatures have appealed to them to vote against every effort to break down our State Sunday law. How often individual members have stated relative to anti-Sabbath bills presented: "My constituents would not stand for my voting for such a bill!"

The Lord's Day Alliance of Pennsylvania has rendered outstanding service to all the Churches, Sunday Schools and Christian homes of this state in preserving for them all the Christian Sabbath more fully than is found in any other state in the Union. With a more general financial support the Alliance could so extend its educational work throughout the state as practically to insure the preservation of the Sabbath indefinitely. The last Presbyterian Synod of Pennsylvania at Chambersburg, June 20, of which this Alliance is "the official representative

and approved agent" declared by resolution that "it must continue this educational work if we are to retain our Sabbath in this great Sabbath-loving State." Do the Churches desire the Christian Sabbath thus to be retained?

#### THE MONEY MENACE

By A. E. Truxal, D.D.

It had been charged in time past that manufacturers of the implements of war are always in favor of war. It has indeed been said that the owners of gun factories and powder mills are often the instigators of war. I admit I never could persuade myself that any decent men could desire a cruel and murderous warfare for the sake of pecuniary profit to themselves through the sale of the munitions of war. Yet alas, did not three corporations of our own country lately spend thousands of dollars for the purpose of preventing the reduction of our navy! It matters not to them that ships should be destroyed and sailors and soldiers sunk to the bottom of the sea just so they could enrich themselves in the building of ships and manufacturing of guns.

What will men not do for money! Some will compound poisonous liquors and others will sell it, all for money, regardless of the fact that drinkers will be killed by it. Intrigue and chicanery are carried on at the head of our government for money. The rascally transaction of the oil men and cabinet officers filled us with indignation. And yet they were but the overt acts of a general spirit hovering about the capital of our country. Congress is surrounded by a flood of volunteer and hired representatives of a multitude of various interests, pleading and planning for the enactment of laws granting them special privileges. Large sums of money are spent every year in various ways for the purpose of obtaining laws favorable to particular interests. The efforts too often are successful.

The people who receive such favors at the hands of the law-makers go forth, carry on their enterprises, make large monies, become millionaires. Then when election times come around they will contribute large sums of money to have the men elected to office who supported their interests or will support them. So the process goes on. Money elects our officers; money makes our laws. Not all of them, but those that grant special privileges to certain interests or certain classes of people. The money spent in the elections of our country is astoundingly immense. The majority

#### THE OTHER SHEPHERD

A Tale of the First Christmas  
Among the Shepherds of Bethlehem

By Ernest C. Wareing

Stirring, living pictures are here presented depicting the unusual events that ushered in the advent of Our Lord. The book is happily adapted to the spirit of Christmas.

Illustrated. Net, \$1.00, postpaid.

#### THE SWANDER LECTURES FOR 1929

Delivered by Professor H. Emil Brunner

"THE THEOLOGY OF CRISIS"

140 Pages. Price, \$1.75

The "Barthian School" of theology, now having a great vogue in Continental Europe, but known in America only through Douglas Horton's translation of Karl Barth's "The Word of God and the Word of Man," now receives its first systematic exposition in English. The author is a professor in the University of Zurich and one of Barth's foremost disciples.

Professor Brunner sees modern culture, and theology along with it, in a stage of decay. "Modernism" and the doctrine of divine immanence (as opposed to the transcendence and absoluteness of God) mean the dissolution of Christianity. Especially fateful has been the emphasis on progress—as if human effort could achieve either personal or social salvation. The clarion call of the hour is for a return to faith—faith that the Kingdom of God is to be established, not by mere men's struggle, but by the intervention of God. This Barthian view—Calvinistic in its conception of God, Lutheran in its emphasis upon the experience of faith—is set forth by Professor Brunner with a force and lucidity that make it captivating even to those who may not agree.

PUBLICATION AND SUNDAY SCHOOL BOARD OF THE REFORMED CHURCH  
SCHAFF BUILDING, 1505 RACE STREET, PHILADELPHIA, PA.



## NOTICE

Books of all publishers, particularly those reviewed in this issue, can be secured postpaid through your Board. Send your order to

BOARD OF CHRISTIAN EDUCATION  
OF THE REFORMED CHURCH  
1505 Race Street Philadelphia

of our legislative, judicial and executive officers are elected by money. That all this money is used in legitimate and lawful ways they may believe who will.

Everybody wants money, easy money, quick money, large money. The prevalent spirit among our people in high places and low seems to say: "Get money; get it honestly if you can, but get money." And many respond to the challenge. They gamble in stocks for it, use trickery, sharp dealing, fraudulent transactions, chicanery of various kinds. All for money. No wonder we have criminals. The moonshiner is after money; the bootlegger is after money; the racketeer is after money; the bandit, the kidnapper, the murderer, all are after money, easy money, quick money. Our social fabric from center to circumference seems to be in the grasp of the greed for money. Robbers and murderers get their unjust monies rudely and cruelly. They are called criminals. Successful gamblers in stocks move in good society. Respectable men and women and members of the Church, by sharp dealing and fraudulent transactions, often accumulate large amounts of wealth. Are they not also criminals who obtain the monies of others unjustly and unrighteously, though they acquire them politely and according to the forms of law? Criminality attaches to transactions by which money is obtained by intrigue and fraudulence through a shrewd lawyer who may work out a course of procedure by which the law may be evaded.

What is to be done in the premises? Create a public opinion conscious of the sin of covetousness and greed. The creation of this consciousness is a work that devolves largely upon the Church. The Church is to proclaim the Gospel to all men in every station and relation of life. The Gospel demands honesty, righteousness and sincerity. The true Christian, true citizen, true man, will not deceive or cheat or defraud or wrong in any way his fellowman. To the extent that greed and covetousness prevail, to that extent is civilization vitiated. It lacks the character of Christian. Here is a large field in which the Church is called upon to preach the requirements of the Gospel of Jesus Christ.

## BOOK REVIEWS

The Book of the Bible, by Dr. John W. Flight. Oxford University Press, New York. Price, \$1.

A large type, finely printed, beautifully illustrated book of the Bible, for boys and girls, but also interesting for adults. The essentials of the literature of the Bible are presented in such a manner as to give a very comprehensive knowledge of the content of the Bible. The style is clear, simple and in fine English. Bible passages are deftly woven into the story; large sections of especially beautiful and helpful passages being quoted. There are numerous explanatory passages. The book is unusual in that throughout the text the results of modern Biblical criticism and a brief history of the Bible are interwoven. A charming, entertaining, educational gift at any time for boys and girls, but especially as a Christmas gift. —W. C. R.

Tabernacle Hymns, Number Three, Tabernacle Publishing Co., Chicago, Ill. Price, 70c, \$35 per 100, paper; \$55 cloth.

This hymnal is intended for use in the Church and Sunday School. There are 352 selections and responsive readings. A fine compilation of new songs, the best of the old songs, and a large number of the standard Church hymns. The great selection of hymns and songs make it adaptable to all kinds of religious services.

—W. C. R.

Matthew Simpson, by Clarence True Wilson, The Methodist Book Concern, New York. Price, 75c.

A pocket biography of the great Bishop Simpson of the Methodist Episcopal Church. His life and works are given in a brief, graphic and interesting manner, with extracts from his sermons and addresses. A biography well worth reading.

—W. C. R.

James Nelson Barker (with a reprint of his comedy, "Smiles and Tears"), by Paul H. Musser. 230 pp. Price, \$3. Univ. of Penna. Press.

Dr. Musser, who is dean of the College and assistant professor of English at the University of Penna. (and the son of the former editor of the "Messenger") has done a fine thing in preparing this biography of Mr. Barker, "a champion of independence everywhere, but especially in American literature and art . . . a man of many talents, devoted to public service." The writer makes it a compelling story, with a truly delightful excursion into early American manners and customs. There is much reason to be grateful, too, for the preservation of the lively comedy by Barker, with its characteristic humor and insight.

—P.

The Lesson Round Table, 359 pp. Price, \$1.25. Cokesbury Press. Edited by Richard D. Dodge.

Lesson Commentary for Sunday Schools. Edited by Drs. C. P. Wiles, W. L. Hutton and D. Burt Smith. 316 pp. Price, \$1.75. United Lutheran Publication House.

The Gist of the Lesson, by R. A. Torrey. 159 pp. (vest pocket size). Price, 35c. F. H. Revell Co.

In spite of the trend toward graded lessons, it is significant that there are more and better expository helps for the International S. S. Lessons than ever before. Here are three good ones. The Lutheran volume we have noted in previous years, and its excellence it well maintained. So also the handy "Gist," with its three pages of practical help on each lesson. The "Round Table" is new and unique. Its editor secured a different person to handle each lesson. Thus we get the point of view of many minds, and almost endless variety. It is surprising too how many of the writers are both prominent and experienced, and they have together produced an unusually helpful book.

—E.

The Three Half-Moons, by F. W. Boreham. 288 p. Price, \$1.75. The Abingdon Press.

Another Boreham book! Isn't it surprising how this Australian genius continues to interest and inspire. Here are 26 essays heaped up and running over with helpful thoughts strikingly expressed.

—E.

The White House Gang, by Earle Looker. 244 pp. Price, \$3. Revell.

This has been called "the best Roosevelt stuff ever published." Anyway all who were inspired by Theodore Roosevelt should read it. Indeed if they knew what was in it, you couldn't keep them from

## An Appropriate Gift

## THE REFORMED CHURCH HYMNAL

With Individual Name Stamped in Gold on the Cover 25c Extra

## Hymnal Only

No. 33X—Seal grain, flexible leather, full bound, gilt edges, \$3.50 not prepaid.

## Hymnal With Responsive Readings

No. 31RX—Keratol, black, round corners, gilt edges, \$2.15 not prepaid.

No. 33RX—Seal grain, flexible leather, full bound, gilt edges, \$3.75 not prepaid.

## Hymnal With Short Book of Worship

No. 831X—Keratol, black, round corners, gilt edges, \$1.95 not prepaid.

No. 833X—Seal grain, flexible leather, full bound, gilt edges, \$3.60 not prepaid.

## Hymnal With Short Book of Worship and Responsive Readings

No. 831RX—Keratol, black, round corners, gilt edges, \$2.35 not prepaid.

No. 833RX—Seal grain, flexible leather, full bound, gilt edges, \$3.85 not prepaid.

## Hymnal With Partial Book of Worship

No. 31X—Keratol, black, round corners, gilt edges, \$2.15 not prepaid.

No. 33X—Seal grain, flexible leather, full bound, gilt edges, \$3.75 not prepaid.

## Hymnal With Partial Book of Worship and Responsive Readings

No. 331RX—Keratol, black, round corners, gilt edges, \$2.45 not prepaid.

No. 333RX—Seal grain, flexible leather, full bound, gilt edges, \$4.00 not prepaid.

## Hymnal With Full Book of Worship

No. 1331X—Keratol, black, round corners, gilt edges, \$2.45 not prepaid.

No. 1333X—Seal grain, flexible leather, full bound, gilt edges, \$4.00 not prepaid.

## Hymnal With Full Book of Worship and Responsive Readings

No. 1331RX—Keratol, black, round corners, gilt edges, \$2.55 not prepaid.

No. 1333RX—Seal grain, flexible leather, full bound, gilt edges, \$4.25 not prepaid.

## Hymnal With Short Order of Worship

No. 8231X—Keratol, black, round corners, gilt edges, \$1.95 not prepaid.

No. 8233X—Seal grain, flexible leather, full bound, gilt edges, \$3.60 not prepaid.

## Hymnal With Short Order of Worship and Responsive Readings

No. 8231RX—Keratol, black, round corners, gilt edges, \$2.35 not prepaid.

No. 8233RX—Seal grain, flexible leather, full bound, gilt edges, \$3.85 not prepaid.

## Hymnal With Partial Order of Worship

No. 231X—Keratol, black, round corners, gilt edges, \$2.15 not prepaid.

No. 233X—Seal grain, flexible leather, full bound, gilt edges, \$3.75 not prepaid.

## Hymnal With Partial Order of Worship and Responsive Readings

No. 231RX—Keratol, black, round corners, gilt edges, \$2.45 not prepaid.

No. 233RX—Seal grain, flexible leather, full bound, gilt edges, \$4.00 not prepaid.

## Hymnal With Full Order of Worship

No. 130X—Keratol, black, round corners, red edges, \$2.00 not prepaid.

No. 137X—Turkey morocco, flexible, full bound, round corners, red under gold edges, \$5.00 not prepaid.

## Hymnal With Full Order of Worship and Responsive Readings

No. 130RX—Keratol, black, round corners, red edges, \$2.10 not prepaid.

No. 137RX—Turkey morocco, flexible, full bound, round corners, red under gold edges, \$5.25 not prepaid.

## BOARD OF CHRISTIAN EDUCATION OF THE REFORMED CHURCH

1505 Race Street Philadelphia

reading this story of the boys of the White House and their friends in "Teddy's" regime. It is some book. —L.

(Additional Book Reviews on page 27)

## A LETTER FROM MRS. WOLFE

The Bowling Green Academy is enjoying the delightful intelligence that the Women's Missionary Society of the Reformed Church of Milwaukee, Wis., had shipped a nice flag-pole. More than one year ago



## \$1.00 Books For Girls & Boys

Splendid Stories, Carefully Written,  
Regular Library Size Volumes,  
250 to 300 Pages Each

We are offering these books at the  
special price of \$1 each, postage  
5c extra.

### FOR BOYS

The Young Wireless Operator with  
the U. S. Secret Service  
The Young Wireless Operator as a  
Fire Patrol  
Sailing Under Sealed Orders  
The Air Raider  
Wild Kindred of Fur, Feather and  
Fin  
The Three Bears of Porcupine Ridge  
The Adventure of Dal Hamilton—  
Prospector

### FOR GIRLS

Following the Trails at Camp Algon-  
quin  
In Camp with the Muscoday Girls  
A Little Maid of Picardy  
Barbara's Heritage  
From Tenderfoot to Golden Eaglet  
The Awakening of Martha  
Lucky Penny of Thistle Troop

### MISCELLANEOUS

The House that Jack Built

BOARD OF CHRISTIAN EDUCA-  
TION OF THE REFORMED  
CHURCH IN THE U. S.

1505 Race Street, Philadelphia, Pa.

Miss Reina Lawrence, of Plainfield, N. J., a distant relative of the famous author of the Star Spangled Banner, gave a large flag to the School. They have been unable to float it on the breeze for the lack

## NOTICE

Books of all publishers, particularly those reviewed in this issue, can be secured postpaid through your Board. Send your order to

BOARD OF CHRISTIAN EDUCATION  
OF THE REFORMED CHURCH  
1505 Race Street Philadelphia

of a suitable pole. So these dear friends have given this flag-pole. When it is placed in the campus, the flag will float to the singing of the famous song and a fitting program will be given. Thanks to the Reformed friends!

The School is moving on nicely. Preparations are being made for Thanksgiving Services—and after that will come the season of seasons, the happy Christmas time. Everyone will soon be planning gifts for friends, some expensive, others not so valuable; yet the spirit of the "Christ Child" may prompt both. God gave to the world His only Son, the greatest gift that has ever been given. It was a gift to all races. So at this time we hope the friends will remember the needy ones in far-off Kentucky. Little Negro orphans of Bowling Green would not know that there was a Christmas, were it not for the dinner and tree that are given each year by the Bowling Green Academy. They come there with comparatively no clothing. They are hungry and often dirty. They are cleaned up and clothing given, they enjoy a good dinner and get toys, books, etc., and are made very happy. This could not be done, but for the generous response of interested friends. We are asking friends to remember us.

A tribute to the flag has been composed by Mrs. Wolfe and will be recited by one of the young women. It is as follows:

O stars and stripes of royal hue,  
Long may your colors wave,  
O'er soldiers in the foreign land  
O'er homes in the U. S. A.  
Ye pure white stars on royal blue,  
Ye crimson stripes of red,  
Better men than you and I  
Have for thy colors bled.

The gracious ripples of thy fold  
Afloat upon the breeze  
Inclined our fathers their blood to shed  
Upon the battlefields.  
We love thee as our fathers did,  
Our hearts are just as true,  
For thy loyal colors we live and die—  
The noble red, white and blue.

Mrs. H. M. Wolfe.

242 State St., Bowling Green, Ky.

### ROOSEVELT URGES HELP FOR PORTO RICANS

Theodore Roosevelt, the newly appointed Governor of Porto Rico, is going about his official business with proverbial Rooseveltian energy. One of the first investiga-

tions he made, on his arrival there, was as to the economic condition of the people, who had suffered such a terrific loss in the last year's tropical hurricane.

He found much poverty and unemployment, due to destruction of sugar, tobacco, coffee and citrus crops and the loss of warehouses and physical equipment of large industries which employed many men.

His findings confirmed earlier reports made to the Golden Rule Foundation that there was more actual privation and suffering on the Island than at any time since the Spanish-American War. As is inevitably the case, childhood suffers. He cites a poignant case that came under his own observation. In a letter to The Golden Rule Foundation of New York he says:

"We are in desperate need of help. Due to the hurricane there is actual starvation among certain of our children. For example, a case was brought to my attention just yesterday, where a little girl was certified to be tubercular by a medical inspector and was not permitted in the school. Subsequent investigation showed that she was not tubercular, but merely starving. She had nothing to eat for breakfast or lunch, and only a little in the evening. This case could be multiplied manifold.

"Education is a prime necessity for any people, but education is impossible without health, and health is impossible without food. The matter comes back, therefore, to food for the children. I earnestly hope you can see your way clear to send us \$50,000 for use in this respect in the coming year. These children are future citizens of the United States. They deserve our first care and attention—if not for their sake, at least for the sake of our own children, with whom they will be partners in the government in the future.

"Yours very sincerely,

"Theodore Roosevelt."

Help for the little undernourished children of Porto Rico is one of the projects for Golden Rule Sunday, to be celebrated throughout the nation on December 8, in both homes and Churches. Contributions for this need or any other group of needy children in the world should be sent to The Golden Rule Foundation, 1 Madison Avenue, New York City. One hundred cents of every dollar will go as designated by donors, whether it be in China, India, Europe or under the American flag, no reduction is made for administration.

# HOME AND YOUNG FOLKS

## A VANITY CASE SERMON (Ladies Please Omit This)

Using the text, Rom. 12:17, "Provide things honest in the sight of all men," the "Guardian" has the nerve to print a law put on the statute books in France in the days of corrupt old Louis XV, which shows how the men felt about the menace of female fashions. Of course, that was a long time ago, and we don't suppose the "Guardian" really advocates such a law now. Anyhow, what do you think about it? Here it is, and let all the down-trodden men read it at least twice:

"Whosoever attracts into the bonds of marriage any male subject of His Majesty by means of rouge or powder, perfumes, false teeth, false hair, steel corsets, hooped petticoats, high heels or false hips, will be prosecuted for sorcery and the marriage

declared null and void if the accused is convicted."

## Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.  
ST. ANDREW, THE APOSTLE

Text: John 1:40, "One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother."

If you will look into the "Almanac and Year Book of the Reformed Church in the United States," you will find in the calendar, opposite Saturday, November 30, the name "St. Andrew, Apostle." This is due to the fact that the festival of St. Andrew is held on the 30th of November.

It is said that St. Andrew was born at Bethsaida, on the Lake of Galilee. He also lived at Capernaum. His Greek name translated into English means "manly." St. Andrew is best known as "Simon Peter's brother." He has been given different names by those who have written the lives of the Apostles. One author speaks of him as "the Man of Decision"; another calls him "the Man of Division"; a Scotch writer gives him the name, "God's Gossip." I would like to call him "the Soul-winner."

There are three things recorded in St. John's gospel about Andrew which make him an important factor in the ministry of Jesus. He was one of the first to believe in Jesus and to follow Him. He was a disciple of John the Baptist. One morning John the Baptist was standing with two of his disciples. They saw Jesus walk-



ing, and John the Baptist said, "Behold, the Lamb of God!" And these two disciples followed Jesus. And Jesus turned, and beheld them following, and said to them, "What seek ye?" And they said to Him, "Rabbi (which is the same as teacher), where abidest thou?" He said to them, "Come, and ye shall see." They came therefore and saw where He lived, and they remained with Him that day. That must have been a wonderful day for these two men, and they were influenced for good by that visit.

One of these two men was Andrew, Simon Peter's brother, and the other was John, who became "the disciple whom Jesus loved," who is always too modest to mention his own name in his gospel.

Andrew first found his own brother Simon, and said to him, "We have found the Messiah (which is, being interpreted, Christ)." And Andrew brought his brother to Jesus. Jesus looked upon Simon, and said, "Thou art Simon, the son of John: thou shalt be called Cephas (which is by interpretation, Peter, meaning Rock or Stone)."

Andrew's first thought when he found Christ was for his brother, and he brought him to Jesus. In doing so he brought to Christ a man in every way abler than himself, and one who was to play an important part in the early history of the Christian Church. Andrew was, therefore the first home missionary. Like many Church members he believed that "Missions begin at home," but unlike many of them, he did not believe that missions ended there. Mission work is one work, and is divided into home missions and foreign missions for the sake of convenience in administration. Jesus never spoke of home missions and foreign missions, but said in His great and final commission, "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth." The work which Andrew began is still going on.

But that which ought to endear St. Andrew, the Apostle, to every boy and girl is brought out in the next story, told us by St. John.

Jesus went away to the other side of the sea of Galilee, and a great multitude followed Him, because they beheld the signs which He did on them that were sick. It was the time of the Jewish passover, and many people were in and about Jerusalem. Jesus went up into the mountain and talked to the people. They were deeply interested in what He said, for the common people heard Him gladly, and the time slipped rapidly by. Jesus realized that these people must be hungry, and He said to Philip, "Whence are we to buy bread that these may eat?" Philip did not seem to know how to meet the situation. He said, "Two hundred shilling's worth of bread is not sufficient for them that every one may take a little."

It was at this time that Andrew came to the rescue, and helped Jesus to perform a great miracle. Andrew must have been interested in children. He saw in the great crowd a boy who had his lunch with him. His considerate mother prepared him a lunch as he went out to spend the day. Wherever crowds are boys like to be. Andrew spied the lad and brought him to Jesus saying, "There is a lad here, who hath five barley loaves, and two fishes. Then realizing that this was but a scant lunch for a hungry boy, he added, half hesitatingly, "but what are these among so many?"

Jesus made no comment but said, "Make the people sit down." The disciples soon had the crowd seated in an orderly way, perhaps in a large hollow square, for there was much grass in the place. There were about five thousand men, besides women and children. You

may be sure that the boy who furnished his lunch had a prominent place in the crowd and watched the proceedings with keen interest. Jesus offered a little prayer of thanksgiving to His heavenly Father, and then began to divide the loaves and fishes to the disciples who distributed them to the multitude. The boy had never seen anything like it, for not only did he have all that he could eat, but also that great crowd had a satisfactory meal, and twelve baskets of broken piece were left over. It is no wonder that the people said to one another as they went to their homes and places of entertainment, "This is of a truth the prophet that cometh into the world." But don't you wish you could have heard that boy tell the story to his mother when he got home?

We do not rob Jesus of any of His glory when we give Andrew credit for bringing the lad to Him, and when we praise the boy for his willingness to give Jesus his lunch. When boys and girls are brought to Christ, He can do much more for them and with them than they are able to do themselves.

The third story which St. John tells us about Andrew is also a very interesting one. Another passover was near at hand. Among the many people who went up to worship at the feast were some Greeks. They went to Philip and said, "Sir, we would see Jesus." Philip went and told Andrew, and they brought them to Jesus. Philip hesitated because they were foreigners, but Andrew knew that his Master would be glad to see any earnest inquirers, therefore he had no hesitation to bring them to Jesus.

In view of what took place in these three incidents I think I have a right to call Andrew a soul-winner. First, he brought his own brother, a Jew, to Jesus, who recognized in Peter the qualities which would make him useful in His Church and Kingdom. Even though he might waver at first, and even deny his Master in a critical moment, nevertheless he would be firm and strong as a rock after he was endowed with the Holy Spirit. Next, he brought a boy to Jesus, who saw in him great possibilities as a worker in His Church which he was about to establish. Without the boys and girls of today the Church would have no future. Then, he brought foreigners to Jesus—Gentiles who would be among the first fruits of those who would largely make up His Church in the future. All honor to Andrew the soulwinner! You will do well to follow his example.

## HOME EDUCATION

"The Child's First School is the Family"  
—Froebel

### TRAINING OR DISCIPLINE

By Lucy Chandler Fuller

"Oh, oh!" cried Brother Jack, "Dorothy May spoiled my house."

"Dorothy May," called the children's nurse in firm but kind tones, "go and sit on that bench until I say you may leave."

The little girl, with a resentful look, obeyed the nurse. "What does Jack want to play house for anyway?" she thought as she watched her small brother rearrange his benches.

### THE PASTOR SAYS

By John Andrew Holmes

Many a life is an elephant bitten to death by a multitude of flea-like interests.

"That child minds nicely," remarked a second nurse girl who sat next to Annie, the one in charge of Jack and Dorothy May.

"And that she does," replied Annie, "or I shouldn't have her in charge."

"I wish I had control over Billy like that," commented the other. "How do you do it?"

"Well," replied Annie, "I never say much and the only punishment I use is sending Dorothy May to her room or making her sit on a chair, but she knows she has to mind me."

"You may get up now," Annie turned and called to Dorothy May.

The little girl listlessly arose from her bench and wandered off toward a group of children.

"She's a queer child, though," continued Annie. "She hasn't an imagination like her brother and she doesn't know what to do with herself half the time. She's always bothering the other children."

The conversation was interrupted at this point by a child's scream. Annie got up from her seat. "Dorothy May," she called, "come back and sit on our bench."

"In trouble again," commented Annie to her companion.

In the park sitting near the two nurse girls was an old gentleman who had read three pages of his book without having taken in a sentence of what he had read. The cries of the children and the nurse girls' conversation had occupied his attention. He looked over at the little girl on the bench. "Pretty, bright looking child," he thought. "Too bad! Too bad that there isn't someone to train her instead of just disciplining her. She minds that nurse all right but I'll warrant she defies every other member of the family to make up for it." The man's eyes went back to his book but as he heard Annie's voice tell Dorothy May to get up, his thoughts wandered to the little girl again.

"Has no imagination," he repeated to himself. "Not the same kind as her brother's, at any rate." The old gentleman's thoughts wandered on. "There just isn't anything here in which she is interested; that is the trouble. All those children are too young for her. Too bad! Too bad! And I suppose her mother thinks she is having the best of care in the fresh air with a competent woman in charge. Her mother doesn't know and even if she were here maybe she couldn't see how her child is being neglected. That little girl is perhaps not quite like the average child of her age. Someone who loves her should study her and guide her energies in some positive direction. There's something she would be interested in. She may not know what it is herself as yet. Someone ought to help her find that interest instead of raising black ire in her little soul by making her sit on park benches."

The old gentleman watched the group a few moments in silence, then uttered a disgusted "Bah!" under his breath and began the page over again.

"Dorothy May," again he heard the kind but firm tones, "come sit on this bench. No, sit on this one right here," added Annie. "That old man's going."

"I certainly am," said the old gentleman to himself. "I can't endure to see again the black look in those bright young eyes. Too bad! Too bad!"

"It has seemed to me for a long time that the improvement of teaching in the earlier years would make not only a fundamental but also the most important contribution possible to American education. It would yield more effective development of individual capacities, and it would make it possible to shorten the total length of our organized educational program."—E. M. Lewis, President, University of New Hampshire.



## The Family Altar

By the Rev. John C. Gekeler

### HELP FOR THE WEEK OF DEC. 2-8

**Practical Thought:** Thou shalt love thy neighbor as thyself.

**Memory Hymn:** "Hark, a Burst of Heav'nly Music," New Reformed Church Hymnal, 134.

#### Monday—Who Is My Neighbor?

Luke 10:25-37.

D. B. Towner, a singer associated with D. L. Moody, tells of an occasion when a drunken man recognizing the evangelist on a train made himself disagreeable by loud talking and singing of hymns for Moody's benefit. It irritated Mr. Moody, who called the attention of the conductor to the man. Quietly the conductor spoke to the man and led him into the baggage car, where he washed the drunken man's discolored eye and bound it with a handkerchief, when he fell asleep. Moody sat musing for a while, and then said, "Towner, that is an awful rebuke to me. I preached against Pharisaism last night to a crowd, and exhorted them to imitate the Good Samaritan; and now the morning God has given me an opportunity to practise what I preached, and I find I have both feet in the shoes of the priest and Levite." That night he related the incident to the audience, confessing his humiliation.

**Prayer:** O God, so fill our hearts with love toward the needy that we shall quickly recognize in him our neighbor. Impel us to seek ways of helping those in need, and so fulfill the royal law of love. **Amen.**

#### Tuesday—Neighborliness a Touchstone of Character. Matt. 25:31-46.

"If my child were in peril, and you should succor him in a distant city," said Henry Ward Beecher, "and the tidings should come home to me, I could not find words to thank you for what you did for him. My child is himself and myself too; and my feelings for him are more than my feelings for myself. What you do for my child is the deepest and truest service you can render me. And how do you think it is in the bosom of your God and your Saviour? If you take up in your arms the outcast, and the lost; if you wash them in your tears; if you are to them, in your small way, what Christ has been to you; if you call them, and bring them back from wrong courses; and if you are permitted to stand in His presence in the last day, and say to Him, 'Here am I, and these,' what will be the joy which you shall experience? What will be that love which will roll forth from the heart of Jesus to any one who watches with Him on earth, and in His behalf over His little ones?"

**Prayer:** May we lose ourselves, dear Father, in self-forgetful love and service. For very love's sake may we aid and comfort those in need as Thou dost comfort us. **Amen.**

#### Wednesday—Personal Religion and Social Service. Jas. 1:19-27.

Religion, at least it is true of the Christian religion, places men under restraint. We learn to control ourselves, tempers and appetites and passions. Along with such restraint, we are impelled to pour forth unreservedly our strength in aid of the weak and needy. Christianity by some is thought to have to do merely with the individual phases of life, the saving of the soul from sin. But sin in its very essence is unsocial; it breaks over into all social relations, and is destructive. That which saves men must be constructive. The true Good Samaritan is interested not alone in relieving suffering, but is keen on preventing it. "Most industrial eye accidents and much of the defective vision

among industrial workers are preventable." "Flavorless food resulting from the large-quantity cooking of many institution-kitchens may be a factor in malnutrition among inmates." It is as Christian to change such conditions as it to relieve the suffering after it has been caused. Christianity is vitally interested in everything touching human life.

**Prayer:** Make us keen, dear Lord, to spread the touch of Thy Spirit upon the lives of our brother men. **Amen.**

#### Thursday—Just Conduct Toward Neighbors Required. Lev. 19:9-18.

Alongside of the Golden Rule, Christianity places a conscience. The combination wins in producing just conditions. We live in complex world conditions never dreamed of when our Scripture reading was first written. The great principles of righteousness there enunciated are as applicable in our complex life as then. Owen D. Young points out the moral background of a bank rate. "If you ask me with reference to business what is right in principle, I answer that the golden rule supplies all that a man of business needs; yet if you ask me to apply the golden rule to a bank rate, I find it amazingly difficult to do." To be just calls for the exercise of many factors, but first there must be a desire to be so. The Golden Rule and conscience plus knowledge of conditions.

**Prayer:** Let no prejudice of ours, O God, prevent us from dealing justly with our fellows. Quicken our conscience and give us the desire to be fair and just in all things. May social wrongs find an end. **Amen.**

#### Friday—Helping Neighbors in the Way of Life. Acts. 8:26-39.

An elder in an Ohio Church in conversation with his pastor concerning a neighbor, said, "I helped them obtain an earthly home, now I would like to help them find a spiritual home." One sure way of doing that is, as was this elder, to be loyal to the Church of Jesus. We encourage others to attend Church and Sunday School by our own attendance. In private conversation as well as in formal instruction we may unfold Scripture, and bring enlightenment. It is always better to say "Come" than "Go." In countless ways we may do the work of an evangelist, and in the highest sense be neighbor.

**Prayer:** Dear Father, we thank Thee for those who speak words of invitation, and point the way to the Kingdom of our Lord. May influences go out from us that shall make smooth the way for some to the Christ we love. **Amen.**

#### Saturday—The Social Effects of Salvation. Acts. 2:37-47.

In the city of Buffalo there was a great Church in a section of the city looked upon as lawless. This Church cherished an evangelistic passion, and through it multitudes of redeemed lives issued forth. A police officer speaking of the influence of the Church said, "It is better than an addition of dozens of men to the police force." Salvation not only affects the individual, but also his environment. The Kingdom of God, which is the way God would have men live together, comes to pass on earth through the men into whom Christ has found a dwelling place.

**Prayer:** Dwell in us, O Saviour of the Lost. Take every energy of our lives and consecrate them to Thy own holy purposes. Touch the social fabric of which we are a part as well as individual lives through us. **Amen.**

#### Sunday—God's Loving Way Enjoined.

Luke 6:27-36.

The chaplain of a State's prison told about a girl whose father had been murdered by a prisoner. When her father died from his wounds, in an anguish of grief, she cried, "The wicked man! I

hate him!" For days this was the state of her heart. Then in praying the Lord's prayer, she could not get past the petition, "Forgive us our debts." Finally she went to the warden and asked to see the man who murdered her father. With trembling voice, not trusting to look him in the face, she said, "I forgive you, as I hope to be forgiven." Nothing had moved the criminal before, but now he turned away in tears, and confessing his crime, asked the chaplain to pray for him. In yielding to the "hard" requirement of love, the child won both herself and the criminal.

**Prayer:** Dear Father, Thou dost ask of us hard things which only grace can help us to fulfill. We bless Thee that this grace may be ours. Grant unto us a desire to love like Thee, and from such desire will grow the accomplishment of it. **Amen.**

#### GOLDEN RULE DINNER IN THE HOME

Golden Rule Sunday is primarily a day for observance in the home. It is as valuable in the American home as it is for child rescue and life-saving in other countries. The hour spent over the simple menu of the Golden Rule meal can be made memorable and inspiring to parents as well as children.

One little orphan girl, when asked what she would rather have than anything else in the world, replied, "Oh, I just want someone to love me." There are too many children to tuck in and to kiss good night. Many have no home, no parents and but little food. Point out the contrast to your children. Here is a lesson in generosity needed by most children in America who take their comforts, their advantages and their luxuries as a matter of course. Golden Rule Foundation of One Madison Avenue, New York, is sponsoring the movement this year.

Stranger—"Say, is there a man in this vicinity with one leg named Smith?"

Farmer—"Dunno. Dew you know th' name of his other leg?"

#### A GOLDEN RULE SUNDAY THOUGHT

Here is the greatest question lips can ask: Can we help God in His stupendous task? Yes, every cry we raise against the wrong Adds a new music to His marching song.

—Edwin Markham.

## Mr. Jabez Brown and the Runaway Slave

By Frances Margaret Fox

When hens begin to squawk loudly and fly for shelter in a barnyard, and big white geese stretch their necks in a straight line and take long steps toward safety, when the ducks quack and the turkeys gobble in alarm, it is enough to make any farmer look up from his straw and pitchfork, to learn what is in the wind.

When, back in the days before our Civil War, the feathered inhabitants of his barnyard suddenly began behaving as if wildcats were coming, an Ohio farmer, whose name was Jabez Brown, stopped his work to see what was causing such commotion. The next second he was face to face with a terrified black man.

"Oh, hide me, hide me," said the poor fellow, whose name was Sam. Then, talking so fast the farmer had to guess at his words, he explained that he was a runaway slave from the South. He had traveled hundreds of miles during the dark nights, trying to reach Canada. But now it was all over. He had been overtaken. His pursuers were close behind him. Unless the farmer could hide him quickly, he was lost.



"Lie down in the straw," advised the farmer, who was a Quaker, "and I will cover thee with straw. Fear not. They shall not capture thee."

The footsore, weary slave instantly crawled into the straw and the farmer covered him with forkful after forkful of the golden sheaves. The ragged black man was nowhere to be seen when, a few minutes later, his pursuers appeared. They found the Friend hard at work. The farmer was so busy he didn't notice the strangers. Finally they shouted at him and asked him what had become of their "nigger." They said they had seen him come into the barnyard.

The farmer was suddenly deaf. When the strangers could not make him hear, they came closer to him and shouted louder about their "nigger." The farmer leaned on his pitchfork, put his hand behind his ear, and asked:

"Lost a cow, did you say?"

Of course poor Sam under the straw was too frightened to think there was anything funny about it, when one of the men shouted in the farmer's ear: "No, a 'nigger.' And we saw him come through your gateway!"

The farmer looked puzzled, but with his hand still behind his ear, he went on: "Did she have a white spot on her forehead, Alderney breed?"

"No, you old fool," they most impolitely replied. Then by motions and loud talk they gave the farmer to understand that they were going to search his barn, and corn-crib, henhouse, and all his buildings, including his house, for their property.

The farmer still looked honestly puzzled. He said he had not seen nor heard a negro go into his house. "And I have been working here all the afternoon," he finished, innocently.

The strangers not only answered that the farmer was so stupid that he would not have noticed if a regiment of soldiers had gone into his house, but they said bad words and were extremely rude.

The Quaker replied mildly that he didn't think any soldiers could have entered his house without his seeing or hearing them.

"However," said he, "an honest man need have no fear of having his house searched, and thee may enter and search wherever thee may choose, but I feel sure that thee will not find thy negro there."

Sam was sure of the same thing, but he felt little comfort in his house of straw. Let us hope he had never heard the old nursery tale of the wolf that said to the little pig in the straw house, "I'll huff, and I'll puff, and I'll blow your house in!" It might have made him more nervous.

The slave hunters went into the house. From the cellar to the attic they searched everywhere, every room, every cupboard, every closet. They not only looked under the beds, but tore the beds to pieces, looking for Sam inside the mattresses. They even opened the door of the old Dutch

### PEN PRICKS

By John Andrew Holmes

While a man should be practical enough to keep his feet on the earth, he should be spiritual enough to keep the earth under his feet.

clock-case, hoping to find Sam squeezed in behind the solemn pendulum.

When they returned to the barnyard, they straightway searched every nook of the corn-crib, the poultry houses, the barns and the stables, but they could not find Sam.

Fortunately they didn't sit down on the straw stack to rest. When they were leaving, the farmer said:

"Pity thee didn't take the word of an honest man. I told thee he wasn't there."

At the gate the men met a boy who was one of the farmer's sons. They described Sam and asked the boy if he had seen him.

"I did see a man looking something like that," the boy answered. "He was going up yon hill a mile away an hour ago. But I did not see his face and I cannot tell thee whether he was black or white."

Away went the men as fast as they could travel. When they were out of sight, Mr. Brown removed the roof from Sam's house of straw, and invited him into the farmhouse for a bath, clean garments, food, and rest. Then he said:

"Now Sam, my house will be the safest place for thee for a month to come. Thou art quite welcome and need not be at all afraid, for I can outwit all the slave-hunters who may come. They cannot look the second time in the same place, it is against the law. Thou art safe."

For five or six weeks Sam was cared for by Mr. Brown and his family, until a good chance came to send him to Canada by the underground railway. A few months later he was happily earning his living in his adopted country.

Nor was Sam lonely in Canada. In that land of refuge he was only one of fifteen thousand fugitive slaves who in like manner had escaped from bondage and later became independent, self-respecting men and women.

(All rights reserved.)

### Puzzle Box

ANSWER TO—HIDDEN WORD PUZZLE IN RHYME, No. 8

PUMPKIN PIE.

HIDDEN WORD LIBRARY PUZZLE

1. Into next week. (I-n-k).
2. Keep late books until Wednesday.
3. Hunt among books below desk.

4. Bring all volumes with torn pages here.
5. Have you told our men these stories?
6. Bring nothing sticky within the library walls.
7. Above our meadow dark clouds hang most often.
8. Endless libraries, thick tomes, contain no nouns against our variety.

—A. M. S.

Maiden Aunt—"And what brought you to town, Henry?"

Henry—"Oh, well, I jus' come to see the sights, and I thought that I'd call on you first."

Kind Old Gentleman—"What is your little brother's name?"

Buddy—"His name would be Jack if he was my brother, but he ain't, and her name is Ruth."

### Birthday Greetings

By Alliene S. De Chant

Do you know that the crows in Japan are much larger and tamer than the crows in America? That they are very "caw-y" and very bold? And that because they eat garbage and other "decayings," the Japanese never kill them? And what do you suppose they do during an earthquake? They seem to know that something is wrong with Old Mother Earth, for just as soon as the trees begin to tremble, the "caw-y" creatures fly high into the air, screaming wildly. Watch for the story of a baby Japanese crow, next week. Your Birthday Lady found the "Crow Tragedy" tucked away in a letter from our Mrs. Allen K. Faust, the missionary mother of one of our brightest Birthday Club boys, and the wife of the principal of our Miyagi College for girls who like to hear about birds of other lands. P. S.: Speaking of Japan, Lois Hartle, route 3, Hagerstown, Md., sent me a letter a long time ago, asking many questions about the Japanese. I sent her a packet brimful of "Things Japanese" together with a picture of Oita San, the doll our Rev. E. M. Sando's folks welcomed to their Hanover R. F. D. Church. But the packet came back. Does anybody know why "Hagerstown, Md., R. D. 3" failed to reach Lois? Your Birthday Lady does not like to disappoint any boy or girl who wants to know about Japan. P. S. again: Remember another Birthday Club graduate of ours from Spring Grove, Pa.? Sarah B. Faust? Well, she has had a dream come true, too, just as our Ida E. Wagner, of Ursinus, has, for she's at the Nurses' Training School of the Lankenau Hospital, Philadelphia. Your Birthday Lady made a pop call on her not long ago, and I am very proud of our big girl in cap and apron, who is so very much in earnest.

## THE CHURCH SERVICES

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Second Sunday in Advent, Dec. 8, 1929

Helping Neighbors in Need

Matthew 25:31-46

Golden Text: Thou shalt love thy neighbor as thyself. Leviticus 19:18.

Lesson Outline: 1. The Judgment. 2. The Judge. 3. The Judged.

Our Bible lesson is the familiar parable of the Last Judgment, and our topic of

study is, Helping Neighbors in Need. One might, perhaps, find Biblical passages that bear more directly on our topic, but none, surely, teaches true neighborliness more solemnly than Jesus' portrayal of the final judgment. They seem to be so casual, so unimportant—these little courtesies and wayside-ministries to men in need. But Jesus lets the white light of eternity shine upon them, and He makes us realize that a totally different valuation is placed upon them before the Tribunal of God. There,

it would seem, nothing is rated higher than the love of one's neighbor.

Let us see, then, what Jesus thought and taught concerning the standards by which God determines the eternal destiny of men.

I. The Judgment. Twin-truths stand out clearly in the Master's vivid picture of the great day. They are the certainty and the finality of the last judgment. Both are amply confirmed by the heart and conscience of mankind.

The expectation of judgment has had a conspicuous place in all the higher religions of the world. It has been expressed in various forms; often, in fanciful pictures. But almost universally men have held the belief that, ultimately, each man will be rewarded or punished according to his deeds. Life on earth is full of injustice and inequality. There is in man a native sense of justice, demanding that,



somehow and somewhere, there must be such an adjustment of fate and fortune as will vindicate the righteousness of God.

Jesus filled the old idea with a new and deeper meaning. He taught us that the judgment of the soul is not the arbitrary act of a despotic deity, but that judgment really means the stripping off of all disguises and hypocrisies. It is the laying bare of the real character of every man in its worth or worthlessness. The significant thing in the Christian conception of judgment is not its scenery—the rent heavens, the white throne, the voice of the archangel summoning the dead. Its keynote is found in the words, “There is nothing covered that shall not be revealed.” In our lesson, the Son of man simply recognizes the inherent difference between the sheep and the goats by grouping them, right and left, according to their type of character.

Thus, in reality, every man judges Himself by the character which he brings to God’s tribunal as his one inalienable possession. His destiny will be determined by his character.

With equal clearness Jesus teaches the finality of this certain judgment. The verdict of the judge on that last day is irrevocable. There is no appeal to a higher court, and no stay of sentence. “These shall go away into eternal punishment; but the righteous into eternal life.”

Many choice souls find it difficult to harmonize their faith in a God of omnipotent love with the doctrine of everlasting punishment. But the love of God is not the only factor that determines the destiny of men. We must take into account also their moral freedom to choose good or evil. There is full warrant in the gospel for believing that pardon will follow repentance always and everywhere. So long as repentance is possible, no soul need despair. There is no limit to God’s forgiving love.

But what right have we to assume, even in the light of our daily experience, that repentance remains a changeless and endless possibility, continuing from plastic youth through hardening manhood into the future life? Character tends toward fixity. Our human experience fully confirms the teaching of Jesus. Sin, like goodness, is gradual, progressive, and cumulative. It passes from thoughts and words to deeds and destiny. When a man sins wilfully and persistently, he hardens his heart and that hardening process must needs result in spiritual death, if it continues unchecked by repentance. None of us can forecast the exact conditions of the future world, but we must realize that the man who trifles with his conscience and persists in wilful wickedness is fitting himself for the outer darkness. When his moral nature has been atrophied through abuse, when the eye of his soul has become blind from neglect, then his probation is ended; his character is fixed; his destiny is sealed; his judgment is final.

**II. The Judge.** Jesus will be the judge. The Son of man is described as seated upon a judicial throne, surrounded by angelic hosts. This is pictorial language, but it portrays a precious truth. Christ is the judge. His character is the ultimate criterion by which all must be judged. His perfect humanity is God’s standard of judging the souls of men. Here on earth false standards prevail. Men judge themselves and others by blood and birth, by financial and military criteria, by fame and skill. By such tests we classify and estimate men. But before God such superficial distinctions and classifications have no value. He judges men solely by their likeness to Christ.

That is what we mean, or should mean, when we confess, “We believe that he will come again to judge the quick and the dead.” It is an assurance full of comfort. It is a faith that robs the future world of much of its mystery and of all of its menace.

**III. The Judged.** There is no trial when the final appraisal is made. Apparently the whole judicial process is silent and automatic. No evidence is given. No witnesses are heard. No docket is consulted. But when the final separation is made, an illuminating colloquy takes place between the judge and the judged. It throws future light on God’s principle and standard of judgment.

The King calls those on His right hand, “Ye blessed of my Father,” and He invites them into His Kingdom. He addresses those on His left as, “Ye cursed,” and He consigns them into the eternal fire. He bestows a blessing on those who have discharged the common charities of life toward the needy ones. And He pronounces a curse upon those who have denied this simple ministry of love. And when both classes manifest their utter surprise at the sentence, the King explains His award in the memorable saying, “In-

asmuch as ye did it unto one of these my brethren, even these least, ye did it unto Me.”

Thus, our Lord, as it were, put celestial sanction upon His earthly life. The ministrations which He blesses as Judge Eternal are precisely those which He performed as the Friend of men, their Helper and Healer. And the blessed of the Father are the men who possess the Spirit of Jesus, and continue His gracious ministry of love. The Master identifies Himself with humanity, whose ideal representative He was upon earth, and whose glorified head He remains in heaven. And he bases God’s final judgment of men on their conformity to His life of love. The blessed proved their likeness to Jesus, not by their theological professions, but by their Christ-like conduct toward their fellowmen.

The surprise manifested by the judged is no greater than ours when we compare Christ’s test of the worth of a man, His

## GIFT SUGGESTIONS

### THE SOMETHING TO DO BIBLE ALPHABET BOOK

This book is different from any Bible A B C book ever brought out. There is something to listen to—something to learn—something to color—something to sing and something to make.

Every page in the book tells of the Heavenly Father’s love and care in such a way that the child unconsciously absorbs it.

Can be used as a reward—a birthday gift—a Christmas gift—or in vacation Bible School work.



At the end of the book is a place for the name and age of the child and the date on which he or she finished the book.

It is gotten up so well and priced so reasonably that they should be used freely.

Size, 6½ x 7¼ inches.

Price, 30 cents each prepaid, or \$3.00 per dozen.

### BIBLE PUZZLE BOOKS

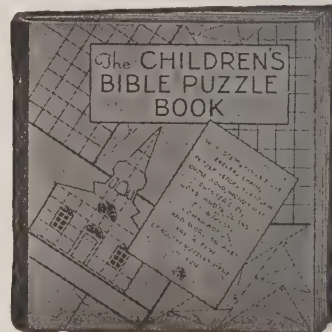
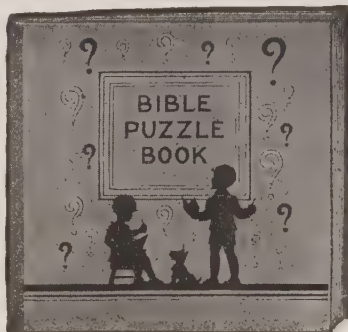
All the world loves a puzzle. There is no better way of stimulating interest and holding attention, and when the delightful pastime of working puzzles is coupled with the process of

learning valuable material, something is accomplished. Moreover, knowledge gained through play is more inspirational than that which is acquired as a task.

The Children’s Bible Puzzle Book is suited to young children, and the Bible Puzzle Book is adapted to older children and young people. The material in the two books is so different that the child who has had one book is sure to enjoy the other.

Size, 6½ x 7¼ ins.

Price, 30 cents each prepaid, or \$3.00 per dozen.



### SOMETHING TO DO BIBLE BLOCKS

#### THE BIG LETTERS

On each block there is one big letter. These letters, as they come in the book, spell the beautiful verse “God is Love,” found in First John 4th chapter, 8th verse. Other words and sentences may be spelled with the same letters.

Size of book, 9 x 12 inches.

Price, 35 cents each prepaid, or \$3.50 per dozen.



Although gotten up in book form it will not remain that way very long. It is to be turned into a set of Bible A B C Blocks.

Every letter in the big long alphabet has a square on a block with a word for which it stands. Besides there are Bible verses and little poems about the words for which the letters stand.



standard of final judgment, with the false and foolish tests applied by men. It is difficult for the world to understand that its conventional measurements and appraisals of men count for naught with God. All its great men, so-called, must at last stand before One who regards kindness and mercy as greater than riches or power. Even the Church finds it difficult to believe that the simple words of Jesus in this parabolic discourse are the deepest utterance concerning man's future destiny. All our theological and ecclesiastical tests of the worth of a man before God must find their ultimate significance in the moral and spiritual test of Christlike character and conduct.

"Blessed of the Father" is the man who has the mind of the Master. He will help to establish the Kingdom of God upon earth, and fit himself for the kingdom of heaven. He will bring to the judgment-seat of God a life that partakes of the quality of love, which is the essence of God. Doomed is the man who disqualifies himself for eternal fellowship with God by a loveless life. He, too, must go to "his own place," for which he has fitted himself.

And if we truly believe these things taught by our Master, what manner of men ought we then to be toward our neighbor?

### CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

#### Dec. 8—What Is Back of Our Christian Giving? Matt. 2:1-11; I Cor. 13:3

Giving forms a very large part of the Christian life. In the Bible it is more frequently emphasized than any other religious act. There are more injunctions in the Bible to give than there are to pray. It is surprising to note how prominently this subject bulges in the teachings of Jesus. Those who resent the modern emphasis on giving in the life of the Christian would find no escape from it by taking themselves to the Scriptures. More than 1,500 references to giving are found in the Bible.

"Give, give, be always giving.

Who gives not is not living;

The more you give

The more you live;

Give strength, give thoughts, give deeds, give self,

Give love, give tears and give thyself.

Give, give, be always giving.

Who gives not is not living;

The more you give, the more you live."

Being then such a vital part of our life, we may well ask the question, "What is back of our Christian giving?" Why do we give? What constrains or impels us to give? It is very evident that there may be false motives which might prompt us to give. Some folks might give for ulterior or selfish purposes. They might give in order to receive. They might drop a penny in the slot and look for the caramel. They might give with one hand and hold out the other to get something in return. But that is not giving at all; that is bargaining. That was the spirit of Jacob in the Old Testament. He was quite willing to give a tithe of all he had on condition that the Lord would bless him. There are many people who have not gone far beyond this spirit. Whenever we appeal to men to give and assure them that they would receive a blessing, we appeal to the lower, the selfish spirit in them.

There are others who give to save their own faces. They have a social position at stake, a reputation to maintain. They give because they cannot well escape it. Others of their class are giving and they must do the same to retain their responsibility. To this group belong those who, when they are appealed to, ask "what are the others doing?" They are moved by an outward

constraint rather than by an inward impulse.

There are still others who give to make a display. They seek flattery and praise and love ostentation. They think they shall be noticed for their much giving, like those who pray thinking they shall be heard for their much speaking. The motive which prompts such giving is likewise selfish. Giving that has a vestige of selfishness in it is not true giving. It is because of its unselfish character that real giving is a Christian virtue. It is one of those Christian graces that needs to be cultivated and must be safeguarded against anything that might mar or spoil it.

What, then, are the right motives that should inspire our giving?

1. **Obedience to Christ.** Christ has commanded it. He said, "Give, and it shall be given unto you." He said, "It is more blessed to give than to receive." He commended the poor widow who cast her two mites into the temple treasury. He set an example by Himself giving all He had. He gave Himself. For our sakes He became poor. The Apostle tells us that "the love of Christ constraineth us." This passage is often misread. We read it as though it meant our love for Christ which constrains us. But it is His love for us which should prompt us to give. "He first loved us" and therefore we love. He first gave and therefore we give. He has set us an example that we should follow in His steps. We may not always have the inner impulse to give, but it is enough for us to know that He wants us to give. He has placed giving into the scheme for the development of the Christian life and given it a prominent place in the building up of His Kingdom and that should be quite sufficient for us to do as He commands us to do. We cannot be true followers of His unless we "abound in this grace also."

2. **Gratitude for Blessings received.** What do we have that we have not received? "Is not our life with hourly mercies crowned; does not His arm encircle us around?" It is a very base and selfish person who only receives and never gives. The spirit of gratitude should prompt us to give. "Were there not ten cleansed? Where are the nine?"

3. **Love for Christ.** While Christ's love for us should inspire us to give, our gifts must also flow out of our love for Him. "Though I bestow all my gifts to feed the poor and have not love it profiteth me nothing." We must love Christ and love our fellowmen and love the cause to which we give. This ennobles our gift. This makes it worth while, for it blesses him who gives and him who receives. It is twice blessed. Love gives the giver with the gift. Lowell says:

"Not what we give, but what we share,  
For the gift without the giver is bare."

We must give ourselves before we can really give our gifts. The Church in Macedonia had done this and their gifts were exceedingly liberal. "This they did—they first gave their ourselves unto the Lord and then unto us." The giving of our persons precedes the giving of our purses. The reason people give so little, so grudgingly, so out of necessity, is because they have not given themselves. God loves a cheerful, a hilarious giver. There must be joy in giving. There is too much of the cistern method and not enough of the fountain or spring method in giving. From a cistern we get water only by pumping, by coaxing; but from a fountain we get it spontaneously, overflowing, copiously. The wise men brought their gifts to Jesus; if we are wise we shall bring ours, and we shall worship Him with our treasures.

"Say, shall we yield Him, in costly devotion,  
Odors of Edom, and offerings divine?"

Gems of the mountain, and pearls of the ocean,  
Myrrh from the forest, or gold from the mine?

"Vainly we offer each ample oblation,  
Vainly with gold would His favor secure;  
Richer by far, is the heart's adoration;  
Dearer to God are the prayers of the poor."

### SEMI-ANNUAL MEETING OF THE CLASSIS OF NORTH CAROLINA

The Semi-Annual Meeting of the Classis of North Carolina was held in Emanuel Church, Lincolnton, N. C., Oct. 31 and Nov. 1. The opening devotional service was in charge of the president, Rev. C. W. Warlick, of Mt. Pleasant, and the address of the evening was delivered by Prof. J. W. Myers, of Catawba College, on the subject, "The Educational Objective of the Church."

The two outstanding items of business that occupied the minds and hearts of the members of Classis during this session were the reports of the Missionary and Stewardship Committee and the Committee on Evangelism.

The following recommendation was presented by the Committee on Evangelism and adopted by Classis:

"1. That the Classis of North Carolina take note of the 1900th anniversary of the outpouring of the Holy Spirit and the founding of the Christian Church by renewed efforts to reach the unsaved. 2. That a close study be made by our pastors and Consistories of the pamphlets entitled 'Pentecost and Evangelism,' 'The First Christian Pentecost,' and 'Home Visitation Evangelism.' 3. That the program provided by the Department of Evangelism of the Board of Home Missions, entitled 'The Pentecostal Year,' be used wherever practicable. 4. That we urge our pastors, Consistories and congregations to make this Pentecostal Year one of special effort in soul-saving, using such various methods of evangelism as is best suited to their congregations. 5. It is the sense of your committee that in most cases a combination of visitation evangelism and days of special preaching services give promise of best results in soul-saving. 6. That we set as our goal a net gain of 500 members in the Classis of North Carolina during the present year."

The following recommendations were presented by the Missionary and Stewardship Committee and adopted by Classis: 1. That the paying of the full Apportionment be laid upon the hearts of pastors, Consistories and congregations, as the only means of carrying on the work of the Kingdom in an adequate way. 2. That a thorough Every Member Canvass be made in every congregation this fall, challenging each individual to make a liberal contribution to the support of the Kingdom. 3. The holding of Consistorial Conferences in the different sections of Classis as soon as possible, and the appointment of committees to arrange for same. 4. That each congregation be urged to appoint a Missionary and Stewardship Committee, and that the names of same be sent to the Classical Committee. 5. That the treasurer of Classis be an ex-officio member of the Missionary and Stewardship Committee. 6. That the following amounts be apportioned to our congregations for the year 1930: Home Missions, \$11,410.30; Foreign Missions, \$11,570.88; Ministerial Relief, \$2,572.96; Christian Education, \$1,985.34; American Bible Society, \$110.30; General Synod Contingent, \$1,008.12; Potomac Synod Contingent, \$1,039; Beneficiary Education, \$1,785; Theological Seminary, \$840; Historical Society, \$23; Catawba College, \$840. A suggested table of Apportionments is appended hereto. Items not covered by this table runs as follows: Potomac Synod Contingent, 12½¢ per member; Beneficiary Education, 21¢ per member;



Theological Seminary, 10c per member; *Classical Press*, 1c per member. The regular members of the *Classical Press*, Dr. W. B. Duttera, of the Eastern Synod, and Rev. J. A. Peeler, Kansas Classis, Midwest Classis, attended the sessions. Rev. Hoy A. Peeler, of the people of Emanuel Church, warmly entertained Classis and everyone went home realizing "It was good to have been there."

—L. A. Peeler,  
Classical Press Reporter.

## Woman's Missionary Society News

Miss Greta P. Hinkle, Editor

The W. M. S. of North Carolina Classis held Institutes at Lincolnton, Rockwell and Burlington, N. C., each of which was well attended. The speakers for these Institutes were Mrs. Edith Huesing Glass, formerly of Sendai, Japan, who spoke on "Following the Vision," and Miss Ruth Heinmiller, of Cleveland, Ohio, who presented the literature. The Classical President, Mrs. Edgar Whitener, of High Point, N. C., presided at the three meetings, and Mrs. L. A. Peeler, Classical Secretary of Literature, was in charge of the sale of literature. Mrs. C. C. Bost, also, attended all the Institutes.

In addition to these W. M. S. Institutes, one was arranged for the G. M. G. for Saturday, Nov. 2, to be held in First Church, Landis, N. C. Mrs. H. L. Misenheimer, Classical Guild Secretary, had planned an all-day program and 125 girls were present to share the inspiration and information which the occasion offered. The theme was "Visions" and the various phases were discussed as follows: Miss Edna Lewis, Greensboro, "Visions of Christian Citizenship"; Miss Ruth Leonard, Lexington, "Visions of World Friendship"; Mrs. Misenheimer, Salisbury, "Visions Made Clearer"; Miss Mildred Suther, Concord, "Visions of Service"; Miss Heinmiller, "Visions of Youth." Mrs. Glass, dressed in Japanese costume, spoke most interestingly of her work as teacher in Miyagi College, Sendai, Japan. Greetings were brought by Mrs. L. A. Peeler, president of the W. M. S. of Potomac Synod. There were several solos and other musical selections rendered at different times during the day's program. The consecration service at the close of the afternoon was in charge of a group of young girls who conducted it in a most impressive manner.

The W. M. S. G. S. extends sincerest sympathy to its corresponding secretary, Miss Bessie R. Shade, of Roversford, who mourns the death of her mother.

At the Fall Institute of the W. M. S. of Tohickon Classis, in St. John's Church, Riegelsville, on Nov. 9, the members of the hostess W. M. S. manifested their love and esteem for their president, Mrs. Samuel J. Kirk, by making her a life member of the W. M. S. G. S.

How about a Life Membership Certificate for that Christmas Gift? Do your shopping early.

The W. M. S. of Faith Church, York, held a splendid Thank Offering service recently at which the pageant-service, "Give Thanks Unto the Lord" was used. The ceremony of the presentation of the Thank Offering was most impressive.

The W. M. S., G. M. G., and Mission Bands of Schuylkill Classis joined in a Fall Institute, Nov. 1 and 2, in Trinity Church, Tamaqua, the Rev. A. C. Thompson, pastor. Friday evening's meeting was given over to the Guild girls. The playlet, "Inviting Mary Ann," by the Guild of the hostess Church presented its message effectively. Mrs. J. Frank Bucher, of Shenchow, China, gave a very interesting address. The evening closed with a social period in which the 78 girls present found the joys of fellowship. The G. M. G. Banner awarded annually by the W. M. S. of Eastern Synod was won by the Guilds of Schuylkill Classis this year. The Mission Bands, also, were praised for their good work; one point being the fact that they contributed the largest Thank Offering of any of the Bands in the Synod.

Mrs. George Butz presided at the Saturday sessions of the W. M. S. There were reports of the Triennial Convention in Hickory, N. C., from Mrs. Butz; of the Wilson College Conferences of Missions, from Mrs. J. K. Wetzel, Tremont; of the Lancaster Missionary Conference, from Misses Edith James and Marie Imboden, Schuylkill Haven, and Mary Hoff, Tremont; and of the Eastern Synodical Meeting at Doylestown, from Mrs. Harry Gangloff, Tamaqua, and Mrs. Clayton Jones, Schuylkill Haven. Messages on the theme of the Institute, "The New Vision," were given by Mrs. Walter Diehl, Mahony City; Mrs. N. H. Fravel, Cressona; and Miss Bessie Fromm, Pottsville. Mrs. Edwin W. Lentz, director of the Educational Commission of the W. M. S. G. S., presented the literature and Mrs. Frank Bucher gave a message which was inspirational to all. The meeting closed with an impressive consecration service conducted by Mrs. Ropple of the hostess Church.

Mrs. Caroline Sterling Choate, widow of Joseph Hodges Choate, former Ambassador to England, died at her home in New York City, Nov. 12, at the age of 92.

Sir Ronald Lindsay, now permanent Under-Secretary of State for Foreign Affairs of England, and chief of the English Foreign Office, is to be the new British Ambassador to Washington, succeeding Sir Esme Howard.

Thomas Mann, German novelist, has been awarded the 1929 Nobel Prize for literature, which is worth \$46,299 this year. His best known works in America are "Buddenbrooks" and "The Magic Mountain." He was born in Luebeck, Germany, in 1875 and now lives in Munich.

Recommendation that the United States enter the World Court and a protest against the ban on Japanese immigration were included in resolutions adopted by the American Division of the World Alliance for International Friendship at one of the closing sessions of its convention Nov. 12 at Nashville, Tenn.

A revolt by 18 to 20 of the young Republican Senators, defeated an agreement which Senator Jones, acting Republican leader, had made with the Democrats to adjourn the special session of Congress Nov. 23 and afford a recess until Dec. 2, when the regular session begins.

American industry is fundamentally sound and undisturbed by the recent financial upheaval, according to the Department of Labor in its monthly employment bulletin, issued Nov. 14.

Dr. Florence Rena Sabin, a member of the Rockefeller Institute for Medical Research, is the winner for 1928 of the annual \$5,000 award given by "Pictorial Review" to the "American woman who, in the opinion of a distinguished committee, has made the most distinctive contribution to American life in the fields of arts, letters or the sciences. At the Rockefeller Institute Dr. Sabin directs a department devoted to the study of blood and blood diseases.

Fraulein Marie Schumann, eldest daughter of the great German composer, Robert Schumann, died Nov. 14 at Interlaken, Switzerland, after a long illness, at the age of 88. She owned the manuscripts of her father's compositions, which are worth a small fortune.

The American Bible Society, New York City, has received a letter from President Hoover commending the plan to observe Sunday, Dec. 8, as "Universal Bible Sunday." Twenty-seven governors of states have also endorsed the proposal.

The sum of \$100,000 has been recently offered for a Gutenberg Bible at Warsaw. The Polish papers protest against the sale, wanting it for the National Museum of that country.

The League's Mandates Commission has decided to hold an extraordinary session in March, if the Council agrees, to consider the situation in Palestine. This would be much faster action on any mandates question than the League of Nations has ever shown before.

T. P. O'Connor, "Father of the House of Commons" and affectionately known throughout the English-speaking world as "Tay Pay," died Nov. 18 at London. He was 81 years old. By the death of Mr. O'Connor, David Lloyd George, leader of the Liberal party, now becomes "father of the House of Commons."

Pascual Ortiz Rubio, the candidate of the National Revolutionary party of Mexico, will be the next president of that country. He won in the recent election over his anti-Re-electionist party opponent, Jose Vasconcelos, by what is believed to have been an overwhelming majority. 19 persons were slain and more than a score seriously wounded throughout the country in the election. The American embassy was guarded by an infantry.

The British Government has declined to

## NEWS OF THE WEEK

Mrs. Henry W. Elson

A formal statement through Secretary Mellon has been issued in which a virtual pledge is made to reduce corporation taxes and the normal tax on personal incomes by 1 per cent. Such a resolution will be initiated in the House at the opening of the regular session.

The House of Bishops at Washington, Nov. 13, elected the Right Rev. Charles Palmerton Anderson, Bishop of Chicago, to be Presiding Bishop of the Episcopal Church in the United States.

The resignation from the diplomatic service of William Phillips, Minister to Canada, former Under-Secretary of State

and one of the outstanding career men of the past quarter of a century, has been announced.

Dr. Max Mason has been elected president of the Rockefeller Foundation at a meeting of its trustees recently. He will succeed Dr. George E. Vincent on Jan. 1. Dr. Vincent has been president of the foundation since May 15, 1917, and has reached the specified age of retirement.

Former Secretary of State and Mrs. Kellogg have sailed for England to be present at the Pilgrim Society of London banquet tendered to Mr. Kellogg. The banquet will be held the evening of Nov. 27.



yield to pressure from the League of Nations quarters to have the 5-power naval conference postponed on the ground that it will clash with the opening of the League Council session at Geneva. The naval parley has been proposed to open in London Jan. 21. That date has been accepted by the United States, France and Italy.

President Hoover called a "small preliminary conference" of leaders of industry, agriculture and labor and officials of the government with a view to "the co-ordination of business and governmental agencies in concerted action for continued business progress." The first meeting was held Nov. 19 with railway heads. The second conference Nov. 20 with business interests and a third conference, farm interests, was held Nov. 21.

The National Academy of Design presented its President's Gold Medal to Elihu Root, Nov. 26 at New York City. Mr. Root was the first recipient of the medal and it was given to him for his distinguished services to the fine arts.

Something new in convention procedure engaged capital attention Nov. 16 with word that instead of seeking a reception by President Hoover, as is the prevalent custom, the Master Photo Finishers of America communicated greetings to him by mail. The letter expressed hope that other conventions would do likewise to eliminate "a grave drain upon the President's health and time."

On the fourth attempt to secure suffrage in Bermuda the women of this island were defeated when a bill introduced in the Colonial House of Assembly was rejected without debate by a vote of 23 to 8.

The entire Venizelos Cabinet attended a memorial service at Athens, Greece, Nov. 16, for the late Senator Theodore E. Burton, of Ohio. Mr. Burton is affectionately remembered as president of the American Debt Funding Commission which procured big credits for Greece after the war. Reference was also made to his work in Congress in securing a large sum for Greek refugees from Asia Minor.

James William Good, Secretary of War, died Nov. 18 at Washington. The funeral was held at the White House Nov. 20, and the same day the body was taken to Cedar Rapids, Iowa, for burial. Mr. Good was 63 years old.

The whole Atlantic coast was shaken by an earthquake Nov. 18. No casualties were recorded, although it was described by seismologists as the greatest in extent and severity in that locality in many years.

General Pershing has returned home after spending 8 months abroad attending to his duties as chairman of the Battle Monuments Commission. He made a complete tour of the American memorials in France.

The University of California Hospital had a fire by film explosion Nov. 18. The doctors and nurses removed the patients safely. Lessons had been learned from the Cleveland disaster last May, which caused the death of 125 persons.

## THE MISSION HOUSE

(Continued from Page 2)

coming will be a blessing to the far remote Churches and congregations, and to the Mission House." We are planning to visit all the Churches in Washington and Oregon in December. Pray for us on our journey and in our work, that we may find open hearts and willing hands to prosper this great needful work in the West.

One of our students, Walter Grossmann, was called home this week when he received the news of the passing on of his father, Rev. Mr. Grossmann. How sad to be bereft of one's father so early in life, and yet when we see the young man go to his bereaved home with a spiritual courage and high trust in God, we say, "Thank God for such men who can take discouragement

and trials in a noble spirit, knowing that after all, all things work for good for those who love the Lord." The Brother who passed out has passed on to his son a noble heritage and a challenge to carry on in the name of Christ.

Would someone present our school with 100 Reformed Church Hymnals with readings? We need these for English services which are held in Immanuel Reformed Church. What a fine memorial this would

be, or a Christmas gift on the part of some good member or friend. Think of the Mission House at Christmas time. Let your offerings flow freely for this needful cause. Help us in our work to keep steadily at it and to know that our good people second our efforts, and in a very real way, are co-operating with us in the building of Christian manhood.

J. M. G. Darms, President.

Nov. 15, 1929.

# BOOK REVIEWS

**Sunday in the Making**, by Charles Herbert Huestis. The Abingdon Press. New York. Price, \$2.

This book is a historical study of the Sabbath principle in inheritance and development. The subject is treated in the light of critical study. It traces the development of the institution from its first uses in the centuries of long ago. His study shows us that before the Sabbath was a religious institution it was a social institution adopted by primitive peoples for its practical and social value. The author does not disparage its divine purpose in the light of this fact. He rather magnifies its religious significance in the light of its social uses and necessity. This we believe is the proper point of view; and the one that is better supported by Jesus' attitude toward the Sabbath, than any other; as the author shows.

It is most interesting that such a comprehensive study of the subject is made here by Mr. Huestis, the secretary of the Lord's Day Alliance of Canada, who rightly deprecates the invasion of secularism upon this sacred day which is apparent in both Canada and the United States.

—W. S. C.

**The Saviors of Mankind**, by W. R. Van Buskirk. The MacMillan Co., New York. 531 pp. Price, \$3.

In this study of comparative religions, the author has not made it a study of competitive theologies as is usually the case. Rather, has he sought to show the profound forces that lie back of every religion. Social necessity was the basic cause of the development of all religions. In all of them will be found common elements which owe their origin to the universal character of the mind.

Beginning in China with Lao-Tze, who was born about 600 B. C., and whose philosophy of introspection was somewhat disturbed by the advent of the young Confucius upon the scene, the author shows how the prophet appears in the days of decadence. The teachings of Guatama or Buddha have been styled the "Protestantism of India." "The ripe theological fruit had hung so long upon the tree of time that it had acquired the bitter taste of vanity." The Protestantism of Guatama comes therefore at the end of this process rather than as a part of the development, as does our own. "Moral evil always produces social incompetence and cuts short the social experiment. Those who have sought to save the people from social inertia and decay have therefore always found it necessary to stress the cardinal virtues and to point out the fact that the better future must rest upon righteousness." Great stress is laid upon this thought throughout the book. Zoroaster, Aaknaton, Moses, Isaiah of Babylon, Socrates, Jesus of Nazareth, Saul of Tarsus, and Mahomet are presented in the order named.

In his analysis of the life of Our Saviour, Jesus of Nazareth, the author

speaks of him as the "most Jewish of Jews." National piety was of a high order in Nazareth but the education of Jesus was not only so much precept and religious information. "It came vitally into contact with Jewish life; indeed it could not have been otherwise, for Jewish religion is Jewish life." The education of Jesus came to grips with the national hope. Galilee was a hot bed of patriotism, the home of the Zealots, that group which had determined that nothing short of death would end their opposition to Rome. The land of Galilee was full of bitterness, whisperings, intrigue, revolt and intense hatred of the conqueror. All were waiting for deliverance and Jesus prepared to show them the Way. When he deplored the point of view of the Zealots and regarded them as the chief national danger they must have regarded him as the most contradictory person who ever lived.

"There is a vast difference between losing the scepter and losing the soul," Jesus marked the true meaning and function of all our knowledge and experience, love toward God and toward man. There is so much in this book for the general reader as well as the student, and a short review cannot possibly convey the least idea of the sympathetic presentation of the illuminating facts regarding the personalities it portrays. The author outlines the various methods, purposes and social problems of these great social statesmen who became great religious leaders of their race.

—W. S. C.

**The Friendly Light—Stories for Children**. Abingdon Press. \$1.

It is a great inspiration to read "The Friendly Light" stories by Virginia Greene Milliken, written with the object of ennobling the qualities of the child-mind. "The Friendly Light" could be used to good advantage by pastors in sermons for Juniors, by Sunday School teachers or by parents, for they teach the highest ideals in a most charming and appealing way and will not only bless the children but all those who are reading them. "The Friendly Light" would be a joy and delight in any home, for the stories will open the heart to the beauty of holiness, purity and love.

M. W. M.

**Adolescent Worship**, by Gerrit Verkuyl, Ph.D., Field Representative, Presbyterian Board of Christian Education. Fleming H. Revell Co., New York. Price, \$1.50.

The purpose of the book is to enrich and advance adolescent worship, chiefly with the senior high school age, and discusses the worship spirit and worship; programs; making and conducting programs; prayer construction and materials; use of Scripture, hymns and other literature; achievements. Discussion and research questions follow each chapter. The book also considers worship in the Church School, and is a most excellent, helpful



## 5% Serial Coupon Bonds

Sold By

The Board of Home  
Missions

Authorized By

General Synod

Total Issue \$500,000.00

\$325,000.00 Sold

A Safe Investment

For Further Information Write  
Rev. Wm. F. DeLong, D.D.,  
Field Secretary

Schaff Building, 1505 Race St.  
Philadelphia, Penna.

and thorough presentation of the subject.  
—W. C. R.

**Outfitting the Teacher of Religion**, a textbook on the principles and practice of religious education, by James H. Snowden. The MacMillan Co., New York. Price, \$2.

The name of the author would be sufficient to stamp this book as one of exceptional worth, and a perusal of the work justifies the statement. In this period of specialization in religious education it is, nevertheless, very necessary to have a book which covers the essential principles of religious education as a whole. This the author does in his usual admirable way. It is especially written to come within the compass of the thousands of Sunday School teachers who are capable teachers but have had no opportunity for special training, but it is equally valuable for those who have had specialized instruction. The book is intended for use by the teacher of any department of the Sunday School. Every teacher in every Sunday School should study this latest contribution to the religious education literature.

—W. C. R.

**Between War and Peace**, by Florence Brewer Boeckel. Macmillan Co., New York. 591 pp. Price, \$2.50.

"Between War and Peace," a Handbook for Peace Workers by Florence Brewer Boeckel, contains information for peace workers gathered together by the Educational Director of the National Council for the Prevention of War. The book falls into four parts and opens with expressions of the increasing demand for peace. The second part is devoted to a review of the activities of volunteer groups such as the Educational Association, the International Educational Association, the Farm and Labor groups, and the Church groups, etc. The first half of the third part deals with the actions of governments in behalf of World Peace. Here is listed a brief discussion of such organizations as the League of Nations, the World Court, and the Kellogg Peace Pact. One feels that this discussion is entirely too brief. The latter part of the third division is devoted to a discussion of the principles

and practices of Imperialism and Preparedness. This part closes with a discussion of what the next war will be like, indicating as such prophesies always do the toll of life and property involved. The last part of the book suggests how to work for peace and contains a full list of organizations interested in peace. It has a fine appendix and a complete bibliography. This book will be of great value to peace workers.  
—E. A. E. P.

**Biblical Allusions in Poe**, by William Mentzel Forrest. Macmillan's.

The value of this book is to be found in the demonstration it makes that the English Bible had a most determining effect upon the literary style of Edgar Allen Poe. There is no claim here made that the thought of Poe was formed by the Bible. Indeed there is something so weird, uncanny and strangely horrible about Poe that it seems an incongruity to connect him with the Scriptures, and yet the evidence is clear from this book that his mind was saturated with the phraseology of the old book. The present work of Dr. Forrest also furnishes us with an exhibition of the method and working of literary criticism which in itself is fascinating.  
—D.

**Francis Asbury**, by William L. Duren. Macmillan's. Price, \$3.

The story of Asbury is known to many, but this book adds decidedly to the glory of the great itinerant who was the principal founder of Methodism in America. A saddler's apprentice, he was converted under Wesley at the age of 14, a local preacher at 16, when 25 came to this country as an evangelist to the lost sheep of the Churches of England, many of whom had left their religion behind them when they emigrated. He soon began the long, long trail of his itineraries, going all over the States from Maine to Georgia in the saddle. He was more than a mere preacher. He was an organizer and had great independence of mind and action. Other ministers fled persecution and went back to the old country. He remained and carried on through the War of the Revolution, of which he wrote little or nothing. He was always the soul-winner and his many labors and care of all the Churches would not divert him from personal and direct appeals to men, women and children to be saved. The book is a scholarly and thorough treatise on Asbury. It is enriched by illustrations, biographical and historical outlines, index and appendix giving some of Asbury's letters and one from the intellectual, wealthy and adventurous young bishop, Thomas Coke.  
—D.

**The Heart of Words**, by Geo. Roberts. 158 pp. Price, \$1.50. Macmillan's.

Sermonizers get in this "homiletic novelty" several hundred illustrations of how to dig deep down into seemingly commonplace terms and discover their inner secrets. These brief homilies are surprisingly helpful.  
—E.

**Palestine—Today and Tomorrow** (A Gentle's Survey of Zionism), by Dr. John Haynes Holmes, (Community Church, New York. 271 pp. Price, \$2.50. Macmillan's.

Those who would understand the recent war between Arabs and Jews will be especially interested in this work of a distinguished and brilliant clergyman. It is written in evident sympathy with many of the ideas and ideals of Zionism and makes due recognition of Israel's priceless contribution to mankind.  
—E.

**Religion Lends a Hand**, by James Myers. 167 pp. Price, \$1.50. Harper & Bros.

The Social Service Secretary of the Federal Council of the Churches gives here a

most rewarding series of studies of Churches in social action, designed to show what organized religion is doing in emulating Him Who "went about doing good." If anybody tells you the Church is failing to better human conditions, here is one of the best books with which to answer his criticism. It will be an eye-opener to many.  
—E.

**Highways and Byways in Japan** (Incidents of Daily Life in a City of the Inland Sea), by Lois Johnson Erickson. 136 pp. Price, \$1.50. Revell.

Delightfully informal human interest sketches, making fact seem like fiction. You and your children will like it.  
—E.

**Burning Beauty**, by Temple Bailey. 318 pp. Price, \$2. Penn Pub. Co.

Another of those charming Temple Bailey stories. Enough said. This tells the tale of a sister's devotion to her weak brother. The character studies are very good, and the story is sweet and wholesome.  
—E.

**A Great Evangelism**, by Dr. Samuel Graham Neil, 252 pp. Price, \$1.50. Judson Press.

The "primary work of the Church" is set forth in striking and persuasive fashion by this beloved Field Secretary of the Baptist Publication and Home Mission Societies. It is one of the books which will be found of great value in preparation for the Pentecostal Year. It is the message "flung hot out of a busy life and a burning heart." This reviewer is grateful for it. Every pastor and Consistory member should read every page of it.  
—L.

**Neighbor India**, by Agnes Rush Burr. 200 pp. Price, \$2. Revell.

A hopeful and rewarding study of the lights and shadows in a mysterious age-old land, by one who believes the dawn is breaking in India. Strangely interesting.  
—E.

**Love the Law of Life**, by Toyohiko Kagawa. 313 pp. John C. Winston Co.

The "outstanding Japanese Christian," whose ministry has been so wonderfully blessed, gives here a tremendous and compelling challenge for all men to accept the Way of Love, and to follow it as Jesus did. It is really, as Dr. Galen Fisher says, an epitome of the life and work of this modern apostle, the "travel diary of a philosopher who has few peers as an explorer of the heights and depths of humanity." It is one of the truly big books.  
—P.

**The Schofield Reference Bible with Cyclopedic Dictionary**, 1,650 pp. Edited by C. I. Schofield, D.D. Oxford University Press.

This new and revised edition of this useful book by conservative Bible scholars can now be secured in two sizes, costing from \$5 to \$25.

**The Other Shepherd** (A tale of the first Christians among the Shepherds of Bethlehem), by Dr. Ernest C. Wareing, Editor Western "Christian Advocate." 83 pp. Price, \$1. The Abingdon Press.

The vital and gripping style, with well chosen illustrations, combine to make it a most desirable Yuletide gift. You will be happy to read this tender and heartsearching little Christmas story.  
—E.

**A New Commentary on Holy Scripture** (including the Apocrypha). Edited by Bishop Gore, Dr. Goudge and Prof. Guillaume. 1,600 pp. Price, \$3.50. Macmillan's.

The publication of this volume is a real event. It is unique, a great work of



scholarship, a worth while addition to any library. Such an interpretation does much to reconcile the old faith with the new knowledge. A million and a quarter words, rich in suggestiveness. —E.

**Splinters**, by Roy L. Smith. 192 pp. Price, \$1.50. Revell.

Sparks struck from the anvil of a master of epigram and homely wit. Dr. Smith knows how to fashion arresting sentences. He has learned that "an incisive phrase that bites into the memory has greater powers of endurance than a labored argument." If you are in peril of dullness, study this storehouse of sparkling ideas. —L.

**Must We Have War?** By Fred B. Smith. 318 pp. Price, \$2.50. Harper & Bros. (Foreword by Owen D. Young.)

This eminent layman, now at the head of the Congregational Church, and chairman of the Executive Committee of the World Alliance for International Friendship through the Churches, has not simply added another book to the rapidly growing library of anti-war literature; as usual, he has something worth while to say, and he says it in his manly and robust way that carries conviction with it. Especially in its recognition of the part religion must take in abolishing war, is his virile study of this most timely problem worthy of commendation. Read it by all means. —L.

**The Renaissance of Jesus**, by Geo. Tolover Tolson. 269 pp. Price, \$2. The Abingdon Press.

Believing that "the welfare of the world and even the preservation of our civilization depend upon the response of our times to the challenge of the recovery of Jesus and His way of life," Professor Tolson gives us a most rewarding study of Him Who is the only way out of our confusion, uncertainty and threatening demoralization. In thoroughly constructive fashion he sets himself to the task of clearing away accumulated debris so that we may see Jesus only. We believe with the author that the next 25 years are "terrifyingly crucial." To accept the way of Jesus, and only that, will avert impending doom and usher in the most marvelous age in history. Here is a book to read, heed and inwardly digest. —P.

**Four Square** (The Story of a Fourfold Life), by Dr. John Rathbone Oliver. 305 pp. Price, \$2.50. Macmillan's.

Few men have made so profound an impression in recent years as the author of "Fear" and "Victim and Victor," and in this autobiography of a busy life, Dr. Oliver describes himself as four men in one, telling in a way that holds your attention from first to last how he lives his life happily and usefully in four different environments: (1) as a criminologist; (2) as a practicing psychiatrist; (3) as a university scholar and teacher, and (4) as a priest at God's altar. We warn you that you will have trouble in laying this book aside when it is time to eat or to sleep. It is fascinating. —E.

**Christian Citizenship and Visitation Evangelism**, by Dr. A. Earl Kernahan. 127 pp. Price, \$1.50. Revell.

This latest book by the man who has done so much to foster this form of evangelistic effort in America is of unusual value and timeliness. We earnestly commend its study, especially to pastors and leaders in our Churches. —E.

**The Unknown Sanctuary**, by Aime Pallien. (Translated by Louise W. Wise.) Block Pub. Co., New York. Price, \$2.

A human document, a self-revelation, milestones on the journey from Rome to

Israel, a spiritual biography, is this work. Naturally a convert from Romanism to Jewry who recites the steps by which he came from the one to the other will find the most sympathetic and elated readers in the Hebrew fold. But the Protestant standing on the sidelines will find much to appeal to him in this unique recital of the author's pilgrimage to spiritual peace. The style is unique, indicative of a wonderfully devout soul. In a word, this permitted view of a religionist's experience and his finally finding happiness in the religion of Israel proves that the ultimate in the field of religion has not yet been established. Is it Roman, Protestant, or Jewish: does it dwell in cathedral, chapel or synagogue? Who shall say? —W.

**Unravelling the Book of Books**, by Ernest R. Trappner. Charles Scribner's Sons. Price, \$2.50.

Here is another of an ever increasing list of books that tells the reader in non-technical language just how we got our Bible—hence, what the Bible is. This one undertakes to tell in story form how the puzzles of the Bible were solved by the outstanding Biblical students of the ages, and how its documents were unravelled. This is a new line of approach to the age-old query, "Who wrote the Bible?" If the doctrinal puzzles of Holy Writ could be as easily solved as the textual ones have been reduced to known terms, thanks to the scientific Biblical method, what a relief it would be to a world-wide harassed Church! You will find all the latest findings of the literary school of critics here, taken for granted and not defended, because they are assumed to be true. The author's happy way of telling the tale of how the Bible came to be written is a delight, and there ought to be a large sale for his book. —H.

**Jesus—Jeshua. Studies in the Gospels**, by Gustaf Dalman. (Translated by Paul P. Levertoff). Macmillan. Price, \$5.

If you are a New Testament exegete and if, in addition, you are a philologist versed in the tongues of the Near East, this book will appeal tremendously to you. It is a purely scientific study of the literature of the Jew, bristling with a multitude of footnotes. The author seems to know practically everything about Biblical and post-Biblical Jewish literature. The thesis of the book is given in the Foreword: "the real problem is, how our Lord, whose picture is presented to us in a Greek form, looked among the 'Hebrews.' Jesus, although of Israel, was not merely a Jew, and to define with detailed exactitude both aspects of this fact is the great problem" that Dalman attempts to solve in this volume. Such a volume needs an appendix and an index and this one contains several of each. —H.

**Rightfully Dividing the Word**, by J. Newton Davies. Abingdon Press. Price, \$2.

Professor Davies of Drew takes Paul's conception of justification by faith as the one doctrine which has always molded—when rediscovered—the best (Christian) civilization and thus kept alive the ideals of the Church and the universal priesthood of believers. Such movements and reformations are always Puritanic in their outreach and emphasis. Methodism has the right to make such a claim. Lutheranism might do the same, but who ever heard of this timid branch of Protestantism being charged with a Puritanic slant? Dr. Davies' treatment of the great cardinal doctrines of Paul is scholarly enough to delight an New Testament student who revels in Greek, but general marshaling of his material is such as to enlighten the student who has forgotten what little Greek he knew in college and seminary days. There are 11 chapters, the last of which is

titled, "Some New Testament Financial Terms," which, by the way, has nothing to do with modern Duplex duties when the alms basons are passed to the man in the pew. —H.

**The Present Anti-Christ**, by Rev. Fréd. J. Peters. Price, 30c.

**The Great Tribulation; Is It Past or Yet to Come?** By Wm. J. McKnight. Price, 30c. Hamilton Bros., Boston.

The first of these two pamphlets is one of a series, Popular Protestantism Prophetic Studies, and therefore is at once to be labeled as an attempt to read the signs of the times in terms of the prophecies of old, an exceedingly precarious business for any one to indulge in. Who is the anti-Christ? The answer is, the papal system, "the pontiff who sits there (in the Vatican) gnawing the bone of infallibility which he acquired in 1870, and clutching for that other bone of temporal sovereignty, which he lost the same year." Perhaps he is, but—unseat him if you can with a tract! The second brochure considers the great tribulation in connection with the refutation of some recent publications and casts a sidelight at Nahum's limousines and Isaiah's zeppelins. It's all very interesting, perhaps most queer to the uninitiated, highly controversial. The great tribulation is past. Jerusalem fell: that ended the prediction.

**The Book of Job; Its Substance and Spirit**, by W. G. Jordan. Macmillan. 191 pp.

The author aims to present the spirit and the substance of the book rather than its exegesis and technique. The book is studied as literature with the hope that the theological and religious teachings may thereby be brought out into a clear light. A study of textual and literary criticism prefaces the study of the book. In this study reference is made to other passages of Scripture. A brief study of Hebrew poetry follows. The book is styled the greatest poetic contribution of a single writer in the Old Testament and the sustained use of dialogue points to a time of intellectual movement when religious problems were made the subject of elaborate debate. Whilst the book is often spoken of as a drama, the author takes the position that the book lacks the elements and the situation that gave rise to the Greek or Shakespearian drama. Much is dramatic in spirit, though the book in its fullest sense is not a drama. The literature is of post-exilic origin and the story narrates a true picture of life.

The story of Job not only is a protest against making sin the chief and only explanation of suffering but this "flower of Old Testament poetry" which roots itself in sorrow teaches the sublime truth that the divinest life may rest on pain and suffering. Such suffering may strengthen the soul rather than paralyze our spiritual powers. Another spiritual significance of the book is the exercise of freedom of the soul and the right of the individual to appeal directly to the throne of God.

The author devotes a great portion of the book to the narration of selections from the original and sets out the speeches of the critics of Job and also the defense of Job in a telling manner. The same study is followed in regard to passages supposed to be later additions to the original book of Job. The author succeeds in his aim to make a helpful study of the literature of the book of Job. The book has little homiletic value. —P. J. D.

**The Ideal of the Spiritual**, by Rudolph Otto.

I have read many books this year but none was so permanently constructive in its effect upon my mind and heart as Rudolph Otto's "The Idea of the Spiritual." The modern age in which we live is conducive to so great emphasis upon the



## EDUCATIONAL COLUMN

### Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa.

This is the oldest of the educational institutions of the Reformed Church. It is conducted by the three (English) Eastern Synods. The Professors, members of the Board of Visitors and members of the Board of Trustees are elected by the Synods. It provides a course of three years. It has a faculty of eight Professors and Instructors. It also offers a post-graduate course of two years, leading to the degree of Bachelor of Divinity. Tuition is free.

For catalogue or information address the President,

REV. GEO. W. RICHARDS, D. D., LL. D.,  
Lancaster, Pa.

### Franklin and Marshall College

Lancaster, Pa.

Offers Liberal Courses in The Arts and Sciences

Campus of fifty-four acres with seven-teen buildings, including thoroughly equipped Dormitories, Auditorium, Science Building, Library, Observatory, Gymnasium and Complete Athletic Field.

A college whose educational policy rests on a sound cultural basis and is developed in broad sympathy with the needs of the present day.

For Catalogue address:

HENRY H. APPLE, D. D., LL. D.,  
President.

### URSINUS COLLEGE

GEORGE L. OMWAKE, LL.D., *President*

SCHOLARSHIP ENDOWMENTS needed to help students of slender means struggling against increasing costs.

HOW TO FOUND A SCHOLARSHIP:  
1. By Direct Gift—Income available at once. 2. By Annuity Contract—not active during life of donor. 3. By Bequest—available only after death.

Write for booklet, "Lasting Memorials." Full information on request.

REV. JAMES M. S. ISENBERG, D.D.,  
*Vice-President.*  
Collegeville, Pennsylvania.

### The Mercersburg Academy

Thorough instruction; college preparatory work being especially successful. Personal interest is taken in each boy, the aim being to inspire in every pupil the lofty ideals of thorough scholarship, broad attainments, sound judgment and Christian manliness. For catalogue and further information, address

BOYD EDWARDS, D. D., S. T. D.

Headmaster, Mercersburg, Pa.

### Hood College

For Young Women

FREDERICK, MARYLAND

A fully accredited member of the American Association of University Women. Standard courses: A.B., B.S. in Home Economics, and B.M. in Music. Practical courses in Education, English Speech and Art. Ten buildings fully equipped for thorough work and modern housing. Suburban site of 125 acres. Our own garden and dairy. For catalog and book of views, apply

JOSEPH H. APPLE, LL.D., *President*

material creation as to make one feel that there is little room left for the Spiritual in life. This book clearly sets forth the spiritual in such a way as to convince the critical mind of its reality and its necessity. It so stimulates one's faith in the Spiritual as to inspire a new enthusiasm for it; and a bold attitude of mind and heart in the midst of a world that is trying to get along without God, and His Spirit in men. Dr. Otto admits that his treatment of the subject is designed to satisfy the scientific and critical habit of the modern mind.

The book also contains some very valuable suggestions for the Protestant Church on the subject of making the spiritual experience effective in public worship. He believes our orders of worship, both formal and informal, have more the elements of an entertaining program in them than appropriate suggestions for the actual contact of the spirit of the worshiper with the Spirit of God. He suggests a period of silence in the Protestant Service for stimulating this experience.

—W. S. C.

Whither Christianity? Edited by Lynn Harold Hough. 304 pp. Price, \$3. Harper and Brothers.

We have in this book a rewarding example of "group thinking." It is an interpretation of Christianity by 15 men who think "in terms of contemporary intelligence." Though each man is responsible for the chapter under his own name, there is a remarkable unity of spirit in this brilliant galaxy, which contains a quite comprehensive survey of modern belief in theology and present-day practice in religion.

—P.

Magnificent Obsession, by Lloyd C. Douglas. 330 pp. Price, \$2.50. Willett, Clark and Colby.

Another proof that some preachers know how to write novels. Dr. Douglas has written a story so colorful and intriguing that you will have no end of trouble to get away from it. Hardly necessary to add that it is wholesome and beautiful. The forces with which it deals may be mysterious, but they are strangely quickening.

—P.

Summer Sermons, by Rev. Elliott C. B. Darlington. 63 pp. Price, \$1. Revell.

The subject might indicate "trifles light as air" designed for hot weather entertainment. But these 10 brief homilies, given in the summer months in the Church of the Heavenly Rest, New York, give a demonstration of *multum in parvo*. This young minister deals with great themes sympathetically and with a brotherly spirit.

—E.

The Lesson Round Table. A Manual for the study of the International Sunday School Lessons for 1930. Edited by Richard D. Dodge, Cokesbury Press, Nashville, Tenn. Price, \$1.25; 359 pp., cloth, 12mo.

Here is a book, a lesson help that is altogether different. For the first time "The Moffatt Translation" is used in a Sunday School Commentary. Then too, it gives a new and interesting method of approach to each lesson, for each lesson is discussed and taught by a different teacher. A notable staff of contributors have made this first volume. They are men and women whose names carry influence and authority in the spheres in which they move. Each lesson is treated in a practically helpful way and you listen to a new teacher every week. From one viewpoint you can discover 52 sermons or addresses in this little (big) volume. The names of Newton, Stidger, McConnell, Lynch and Vance—together with a host of others, commend the volume to all who

## EDUCATIONAL COLUMN

### Cedar Crest College

of

### The Reformed Church

ALLENTOWN, PENNA.

WILLIAM F. CURTIS, Litt. D.

President

A. B. and B. S. Degrees

Religious Education and Social Service especially commended by our Church leaders. Exceptional Opportunities for Permanent Investments. Confer with the President or his Field Associate, Rev. George W. Spotts, Telford, Pa.

### Franklin and Marshall Academy

Lancaster

Pennsylvania

A College Preparatory School for Boys

Entered more than 1000 boys to some 70 colleges in the last 28 years. Fine school home, thorough work and helpful supervision. Moderate cost.

Send for illustrated catalogue.

EDWIN M. HARTMAN, A. M. Pd.D.,  
Principal

### Catawba College

Salisbury, N. C.

Accommodations and Facilities all  
First Class

Very Reasonable Rates

Write for catalogue and view book.

MISS W. AUGUSTA LANTZ,

*Registrar.*

would teach as well as to all who would study. You can order your copy from the Board of Christian Education of the Reformed Church, 1505 Race St., Phila., Pa.

—A. M. S.

A Seven-Day Church at Work, by Dr. Wm. S. Mitchell. 255 pp. Price, \$2. Funk and Wagnalls Co.

The author, now a Methodist pastor in Worcester, Mass., and formerly in Calvary M. E. Church, Phila., is giving here a fact-story of a most far-reaching and successful experiment. It will thrill you to read what Dr. Mitchell has done in 6 years to transform a local congregation so as to make it "an important factor in the social and spiritual life of the entire city every day in the week." Read how the institutional Church idea was "developed into something warm, individual, human—an instrument of daily service for everybody, yet workable." This is one of the books earnest pastors and Church workers will feel they simply must read.

—P.

The Religious Difficulties of Youth. By the Rev. A. D. Belden. Cokesbury Press. Price, \$1.50; 213 pp.

The first half of this book is devoted to an interpretation of what the author regards as the difficulties of youth and the second half to a miscellany of homilies, some topical, some expository. Some of these are very excellent, particularly the one on "Two Prodigals and their Father." They are plainly the product of the pen of



an interesting preacher. One feels that he could listen frequently and at length to his preaching.

The first section, however, is in at least one respect a disappointment. It is the part from which the title is taken and promises to deal with Youth's difficulties. One wonders, however, whether the author has hit upon the real difficulties of Youth and whether Youth will read it through. The chapter-heads themselves suggest theological problems superimposed on Youth rather than real religious issues that Youth itself has felt and struggled with. "Nature and God" might perhaps draw an interest, but will the following: "The Supernatural in Life," "The Seeming Unreality of the Spiritual Life," "The Doctrine of the Trinity." Of course "the proof of the pudding is the eating" and the reviewer sincerely hopes that Youth will fool him and read this book, for there is much that is good in it, although the treatment of a dozen topics in one hundred pages must necessarily be inadequate and leave a deal to be said.

One wishes that someone competent to handle the subject would take Dr. Belden's topic and treat frankly and more comprehensively the few big problems that harass Youth, problems that are really religious, such as, "Is there a God?" "Authority for the Moral Life," "How to Invest My Life," "The Problems of Sex and Marriage," and others as near to the heart of Youth.

—A. N. S.

## OBITUARY

### MILLER H. BOESHORE

On Tuesday morning, Oct. 29, while preparing to attend a special meeting of Philadelphia Classis as primarius delegate, Elder Miller H. Boeshore, of Trinity Church, Phila., Pa., was stricken with a heart attack at his home, 4819 North 13th Street, and died before medical aid could be summoned. The news of this sudden taking away was received with a sense of profound loss not only in the Church of which he was a devoted member, but throughout a large circle of friends and business acquaintances and in the fraternal groups in which he had been interested. Many were the expressions of genuine Christian sympathy and encouragement which his widow and children received, for he had been a friend to many and an inspiration to all who knew him.

Mr. Boeshore was born in Fredericksburg, Pa., the son of Jacob B. and Sarah A. Miller Boeshore, on March 29, 1879. His education was received in the public schools and at Schuylkill Seminary, West Chester Normal School and the Pierce Business College. He came to Philadelphia as a young man and identified himself not only with the business life of the city, but likewise with the Church life, uniting with the Trinity Church, then at 7th and Oxford Streets, and soon being made secretary of the Bible School Association, which office he held until his death. His advance in business found him eventually secretary and treasurer of four concerns, the Central Machine Co., the Independence Elevator Co., the Acme Gear Co., and the Acme Electric Co. He was also a director of several building and loan societies, and vice-president of the Tri-Saving B. and L., which is partly sponsored by Trinity Church. In fraternal circles, he was a member of various orders, being a 32nd degree Mason and Knight Templar. The rosters of the Manufacturers' Club and Engineers' Club also bore his name.

His first wife, Margaret Stock Boeshore, died during the influenza epidemic of 1918, when their entire household was stricken,

and both Mrs. Boeshore and her twin sister were taken away. It was no doubt a heart weakness dating from his severe illness at that trying time that finally induced Mr. Boeshore's demise. One son, John Jacob, was born of this union. In 1925, Mr. Boeshore was married to Harriet Hoover Fry, whose daughter Edith became a member of the happy home that has existed since, and to which he was greatly devoted.

In his Christian life, Bro. Boeshore took great joy. In addition to serving over 25 years as secretary of the Bible School Assn., he served as deacon and elder, and in the past few years as delegate to Classis and Synod, attending first as secundus and then as primarius delegate, and delighting in the service rendered. He was chairman of the music committee of the Church, member of the building committee (a project in which he was deeply interested) and financial secretary of the building fund. He early cultivated the grace of stewardship and was a liberal contributor to many causes. Several permanent funds he had created in Trinity Church, the income of which is given to various benevolences. In the disposal of his estate it is discovered that its residue, after the lifetime of his widow and son, is to be a trust fund, the income of which is to be distributed as follows: 40 per cent to Trinity Church; 20 per cent to the Orphans' Home Fund of the Bible School; 30 per cent to "the cause of Christian education through Ursinus College," and 10 per cent to "the cause of Missions, either home or foreign." This is to be known as the "Miller H. Boeshore Memorial Fund," and will be a fitting memorial to a dedicated life.

The funeral services were conducted in a local undertaking chapel on the afternoon of Nov. 1, after hundreds of friends and associates had passed by to view his body, by the pastor, Rev. Purd E. Deitz, who referred to Bro. Boeshore as "a growing Christian" and paid tribute to his life of usefulness, holding it forth as a challenge to the consecration of others. Dr. J. M. S. Isenberg, of Ursinus College, a former pastor, also spoke words of honor and comfort at the services. Interment was at Hillside Cemetery, Roslyn. Elder Boeshore was aged 50 years and 7 months, and while his end seems untimely to human wisdom, in the plan of God his life goes on doing good indefinitely. He will be greatly missed, but God will supply all our needs in Christ Jesus.

—P. E. D.

### DANIEL F. DIETRICH

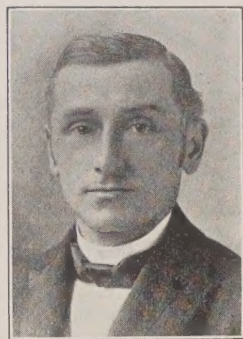
Mr. Daniel F. Dietrich, elder and the oldest member of First Church, Reading, Pa., Rev. D. J. Wetzel, pastor, passed away on Nov. 8, age 95 years. Mr. Dietrich was a life-long member of First Church and throughout his lifetime was faithful in his attendance at all services. It was only the last few years that he was unable to attend. He served as a member of the Consistory for almost a half century. Both by wisdom and kindness, he was a great support to the ministers of the Church. He represented First Church at many meetings of the Classis and the Synod. Through the generosity of his son, Mr. Wellington Dietrich, now living at Germantown, Pa., Dietrich Cottage was erected at Bethany Orphans' Home and a new 3-manual Moller Pipe Organ given to the First Church, at Reading.

The survivors of Mr. Daniel Dietrich are: Messrs. Harry D. and Wellington Dietrich, both of Germantown, Pa.; Mr. Elmer Dietrich, of Reading, Pa., and one daughter, Mrs. Clara Heilig, of Reading, Pa. There survive him 2 grandchildren, Daniel and Richard Dietrich, sons of Mr. Harry Dietrich. Truly a good and faithful servant has been called to his reward.

—D. J. W.

### THE REV. DAVID U. WOLFF, D.D.

The ministry of the Reformed Church witnessed the passing of one of its finest figures in the death of Rev. David U. Wolff, D.D., at the family home, one mile north of Myerstown, early Tuesday morning, Oct. 29. Weakened by a paralytic stroke several years ago, the end was inevitable when he experienced other attacks the last few months of his life. Dr. Wolff was born Sept. 2, 1856, in McEwensville, Northumberland County, during the period of his father's pastorate in the Paradise Charge. The father, Rev. George Wolff, D.D., was called to the pastorate of the Myerstown Reformed Church in 1860, and thither the lad came to spend most of the remaining years of his life. His higher education was received in Palatinate College and Ursinus College and Yale Divinity School. He graduated from Ursinus College in the class of 1876. The writer possesses his lectures inscribed while he was a student at Yale. They are models of their kind, neat, comprehensive and complete.



The Rev. David U. Wolff, D.D.

Dr. Wolff was honored by his Alma Mater with the degree of Doctor of Divinity, and well he deserved it. His ministry was aggressive and faithfully pursued; he was a stylist in the use of the English language and a homiletic master. Upon the completion of his education he became the assistant of his father when he served not only the Myerstown Church, but also Womelsdorf, Mt. Aetna, Rehrersburg and Host Churches. He became the pastor of New Oxford Charge in 1880 and remained until 1886, when he returned to his home to care for his parents, both of whom were in declining health. His father died in Myerstown in 1888, and after the death of his mother he took up the pastorate of Boehm's Memorial Church, Blue Bell, in 1892 and remained until 1905, when his own health and business responsibilities demanded his return to Myerstown. He was known by everyone in the region of his home, and he knew all. His memory was keen and his powers of observation unique. He was unusually faithful in his attendance upon his Church. The last few months of his life he was confined to his room and enjoyed the faithful care of his family. Dr. Wolff was married twice, to twin sister, Mary Alice and Elizabeth S. Bahney, daughters of Jacob Bahney, of a family of pioneers in Lebanon County. To his first marriage was born Mable P., a teacher in Summit School, St. Paul, Minn., and Dr. George B., deceased. To the second marriage Paul R. was born, who lived with his father and manages two farms. In addition to his widow and two children he is survived by a sister, Miss Emma Wolff. The funeral services were held from his home Friday afternoon, Nov. 1, at 2 o'clock, with the pastor of Myerstown Reformed Church, Rev. David Lockart in charge. The sermon was preached by Rev. Charles E. Schaeffer, D.D., president of General Synod, whom Dr. Wolff served to install as pastor of Ascension Church, Norristown. Dr. I. Calvin Fisher and Rev. Harvey M. Leidy offered prayers. Other ministers present were: Revs. E. F. Hoff-



meier, D.D., J. Lewis Fluck, D.D., Henry J. Welker, Morgan A. Peters, Pierce E. Swope. The many letters of condolence from schoolmates, teachers, business men and fellow ministers attest the high regard in which the deceased was held and bear witness to the scope of his life.

—D. L.

#### MURRAY K. MARTIN

Another great loss came to Third Church, Baltimore, Md., in the early death of Mr. Murray K. Martin. He had served as deacon, and in that office had thoroughly proven himself so that his fellow-members were anxious to keep him in the active offices of the Church. For the last two years he was suffering from stomach troubles which lessened his physical vitality and greatly handicapped his usual free activity and energy. On Oct. 14 he was stricken with the perforation of an ulcer in the stomach and hastily rushed to the Union Memorial Hospital, where the best of medical skill and care were devotedly given him. He died Oct. 26, in presence of his wife and son and friends who lovingly ministered to him until his departure.

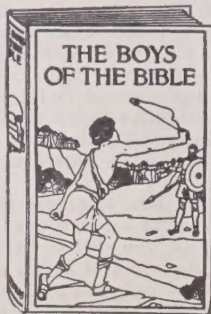
His funeral services were held from his late home at 7 East 39th Street on Tuesday, Oct. 29, with burial in Loudon Park Cemetery, Baltimore. His fellow-members of the Consistory and of the Church were the pallbearers. The pastor, the Rev. James Riley Bergey, conducted the services. He comforted the sorrowing ones with a meditation on the words of Malachi 3:17: "They shall be mine in that day saith the Lord of Hosts, when I make up my jewels." How truly does God number his children one by one in the Church triumphant as pastors number their members in the Church militant.

Mr. Martin was born and reared near Emmitsburg, Md. He was the son of George M. and Mary Ellen Whitmore Martin. He often called our attention to the earnest thoughtfulness and consecration of his parents for the faithful training of their children. He is survived by Nevin D., of Emmitsburg; Mrs. John M. Baumgartner, of Taneytown, Md., and Mrs. Grayson Welty, of Leaf River, Ill. One brother died in infancy; Mrs. Eyler, a sister, died several years ago, and a brother, Howard, died last year. His father died a number of years ago, while his mother but recently, and with her in the old home, Mr. Martin and his family spent many delightful summers, aiming to get away from the city's heat and rush of business. He is also survived by his beloved wife and son Joseph. He died in the 49th year of his age. He was married to Margaret May Pentz, Oct. 14, 1908, by the Rev. Clayton Ranck.

He was educated in the public schools of Maryland, and came to Baltimore to continue his studies and engage in business. While studying in Strayer's Business College, he became a clerk and worker for the Lapsley Bros., window shades, awnings and upholstery business, and later became a traveling salesman for them. After he was married he opened up a business for himself at Howard and Madison Streets, Baltimore, which he earnestly pursued up to the time of his death. His customers were among his best friends, because he was thoughtful and courteous and just with all with whom he had dealings. It was his slogan to give his customers the benefit of the best in trade, giving highest values for money received.

As a member of the Church and state and society he was faithful. He was progressive in spirit and endeavor. Those associated with him became his bosom friends, because he was genial and a warm personal friend. Something is missing among us since his departure. We turn to God Himself for our compensation amid our loss and sorrow. His keeping and guiding care is with us always.

—J. R. B.



### UNCLE JIM'S BIBLE STORIES SERIES

By Hartwell James

The spirituality that is the greatest need of our time can be best instilled in the pliable days of early youth. Those who give thought to such matters will take deep interest in "Uncle Jim's Bible Stories Series" and will appreciate the value of these volumes to parents and teachers as aids in implanting in the hearts of the young a desire to know the Bible.

1. Uncle Jim's Bible Stories.
2. Uncle Jim's Stories from the Old Testament.
3. Uncle Jim's Stories from the New Testament.
4. The Boys of the Bible.

Cloth, 12mo., full page illustrations in color. Price, 60c each.

### THE STANDARD BIBLE STORY READERS

By Lillie A. Faris

The Standard Bible Story Readers are prepared to meet a crying need, to fulfill a purposeful mission.

There is to be no confounding of the Beautiful Story, as set forth in these quality readers with "Mother Goose" and fairy effects affecting so many books.

These attractive little books are primarily designed as supplemental readers in the first grades of the public schools, but we feel sure that Bible-school teachers and parents will welcome the announcement of this series.

**The Primer (Book 1).** Eighty four-color illustrations; 128 pages. Blue art vellum cloth. Price, 80 cents net.

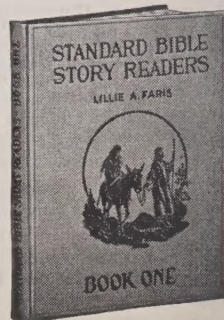
**First Reader (Book 2).** Seventy-five four-color illustrations; 144 pages. Blue art vellum cloth. Price, 90 cents net.

**Second Reader (Book 3).** Eighty four-color illustrations; 160 pages. Blue art vellum cloth. Price, 90 cents net.

**Third Reader (Book 4).** Seventy-five four-color illustrations; 176 pages. Blue art vellum cloth. Price, 95 cents net.

Book 5, 192 pages, fifty-nine color illustrations. Price, \$1.00.

Book 6, 208 pages, fifty-six color illustrations. Price, \$1.00.



### SLINGS AND SANDALS

A Story of Boys Who Saw Jesus

By Hubert Whitehead

This story is an imaginative portrayal of the impact of the daily life upon the boys and girls of that faraway day.

Net, \$1.00, postpaid.

### SIR GREGORY'S LAMP

And Other Stories

By Ivan R. Welty

"Sixteen stories, the last three intended for high school pupils, the rest for younger boys and girls. Some of these stories are tales of knightly deeds and others are adapted from Christian legends; all of them have value for character building."—The Expositor.

Net, \$1.50, postpaid.

### THE BIG AVIATION BOOK FOR BOYS

With Introduction by Commander Richard E. Byrd

Its subject matter is most timely, as well as authentic, and of paramount interest to the average American Boy.

Byrd, Lindbergh, Rickenbacker, Chamberlin and Levine, Floyd Bennet, Wilkins, Wellman and other heroes from aviation's scroll of fame, step forth from *The Big Aviation Book for Boys* to tell you personally, intimately, truthfully the stirring stories of their history making achievements.

The whirl-r-r of giant motors thro' starlight paths of space—the roar of swirling storm clouds—the cheers of welcoming crowds—all the romance, adventure, thrill of the aviator's life find echo here. All true experiences, many of them narrated by the actual participants.

A complete history of aviation's development from the first balloon of the Montgolfiers in 1783 to the great achievements of 1928—graphic, vivid, gripping pictures of the conquest of the air, painted with the realism of truth.

**The Big Aviation Book for Boys. 304 Pages. Size, 7 x 9½.**

Retails for One Dollar (Postage 8c extra).

A Challenge to Religious Life Today

### SHAM

By Joseph Hocking

CAN a man, these days, don the vestments of a priest of the Church, impersonating him and carrying out his duties, without incurring any real danger of detection and exposure?

CAN a man, while pursuing a course of duplicity, radiate an atmosphere of sincerity and worth?

CAN a man, who is daily living a lie, honor candor and fair-dealing? Find striking answers in SHAM.

The Religious Novel of the Hour! : Author of "Prodigal Daughters" \$2.00

### THE STORY OF THE OTHER WISE MAN

By Henry Van Dyke

This already famous story, by Henry Van Dyke, has gone through many editions, but is still in as great demand as ever. Doctor van Dyke, with reverent and tender imagination, deals with the story of those Wisemen from the East who came to visit the Infant Saviour, and out of one little detail, the reason why one of the Wisemen—a fourth—did not come, constructs a romance which teaches an inspiring and beautiful lesson. Illustrated popular edition. 75 cents.

Board of Christian Education of the Reformed Church in the United States  
1505 Race Street, Philadelphia, Pa.